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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

AS A LITTLE CHILD.

Prof. B. F. Leggett.

What a charm is in the story
From the sacred Syrian land,
How one day they thronged the Master,
Crowding close on either hand;
How the sick were healed and heartened,
What sweet peace came down to them
Who received His words of welcome,
Or but touched His garments' hem.

There they came, the sad and weary,
Dusty, footsore, halt and lame,
With the palsied borne on couches,
For afar had spread His fame;
And the blind ones knew the gladness
Of the summer's sheen and shine,
For the eyes long held in shadow
Felt the touch of the Divine.

Hither came the dark-eyed mothers
Full of tender, loving care,
For the Master's smile and blessing
Laid on childhood's sunny hair,
When one harshly, half in anger,
Chid the happy, childlike throng —
Bade them cease their idle coming,
Hush the prattling, infant song.

Nay, but suffer them — the children —
Said the Man of Galilee,
And forbid them not when coming
In their innocence to Me;
For of such is heaven's kingdom —
And He looked on them and smiled,
While the stern rebukers trembled
In the balance with a child.

Once again they queried blindly
Of the honors He would bring —
Which of them should be the greatest
In the kingdom of their King?
Then again the same sweet story
From the infant on His knee,
How the chieftest in His kingdom
As a little child must be.

Ward, Pa.

The Outlook.

The League of American Wheelmen excludes, by a vote of 127 to 54, colored members by inserting the word "white" in its constitution. The Philadelphia Record very aptly remarks: "As a purely social organization it is the unquestionable right of the League to draw as many lines of exclusiveness as it may please; yet there will always be a sense of incongruity when organizations which make claim to a national character shall cut their constitutions by any narrower pattern than the Constitution of the United States."

The route for the proposed intercontinental railway to connect the three Americas has been carefully surveyed. By utilizing existing routes, only 4,000 miles of new road would need to be laid. Most of this would lie along the Andes range. The engineering difficulties, though serious, are not insurmountable. The cost for a single track completely equipped would be \$200,000,000. The republics through which the road would pass would be expected to contribute financial aid in proportion to their population. The scheme is a gigantic one—but doubtful. The grave question is, Would it pay?

Segregation, not expatriation to Liberia or elsewhere, is the latest solution proposed for the Negro problem. Southern Negroes are preparing, it is said, a monster memorial to be presented to Congress asking for an independent and separate State, in which they may have the exclusive right to live and vote, and hold office—such privileges elsewhere to be surrendered—and send their representatives to Congress, and work

out their racial destiny aloof from the prejudices and competitions of other peoples. Bishop Turner and other intelligent representatives of this race are said to favor this plan, which is certainly entitled to consideration.

For nearly two weeks the business of the National House has been blocked by the refusal of the majority to give Mr. Bland the necessary quorum for action on his seigniorage bill—a bill which would be surely vetoed, if passed. Precious time is lost by this fruitless contest, which may be prolonged indefinitely unless the House amends its rules. Why Mr. Bland is so persistent in his effort to "coin a vacuum"—to use Mr. A. S. Hewitt's happy phrase—exceeds ordinary comprehension.

The official sky in Italy shows no signs of brightening. Its deficit this year is over \$30,000,000. The minister of the treasury could only suggest at the opening of the Chamber of Deputies some proposed economics and new taxation by which about \$16,000,000 of this deficit can be met. Even Crispi seems unequal to the task of reducing national expenses to a parity with revenue. The people are shaved to the quick, and blood must flow if the knife of taxation goes deeper. A great calamity impends over Italy.

The Woman Suffragists held their 26th annual convention in Washington last week, and reviewed progress, and plead their cause before Congressional committees, and held enthusiastic meetings, and reaffirmed in appropriate resolutions the principles to which they stand committed—equal suffrage for both sexes, equal pay for equal work, and a determination to continue their efforts to secure from State legislatures and Congress the abolition of political disqualification on account of sex. These women show a noble persistence which is sure some day to be fully rewarded. The next annual meeting will be held in Atlanta.

The Cornell sophomores who planned the trick of breaking up the "freshman banquet" by conducting chlorine gas into the room where the feast was being held had no more serious motive probably than mischievous annoyance, or keeping up a college tradition. They proposed merely to make the room intolerable to the diners and drive them from their untasted feast to the open air—a clever joke only. But when their victims were taken from the room half strangled and some of them critically ill, and the colored cook was so overcome that she died from the poisonous fumes, the exuberant sophomores must have realized that the comedy which they planned had turned out to be a tragedy, with serious immediate consequences to themselves, as well as those who suffered from it, and with memories that will haunt them to their dying day. This affair at Cornell ought to kill at least one senseless college tradition.

New Jersey's senatorial dispute has been referred to the Supreme Court of that State by Governor Werts. For two months public business has been paralyzed and the will of the people thwarted by a minority faction who occupy the Senate hall, and adjourn from day to day without attempting to transact business. The majority faction meantime have met, organized, and acted upon bills sent to them by the Assembly, but their acts have not been recognized by the Governor. The wrangle between the factions is over the right of a legislative body to determine the qualifications of its own members—a right which the minority in this case would have the power to use to the prejudice of the majority by contesting a sufficient number of seats to enable them to retain a political supremacy to which they are not entitled. The matter now goes to the courts, whose decision, it is hoped, though their jurisdiction in this case is questioned, will tend to heal the breach and establish order.

The Consumers' League.

Some prominent ladies in New York have associated themselves together for the purpose of ameliorating the condition of sales-women and cash-girls in the retail mercantile stores. They have formed themselves into a "Consumers' League," and patronize only those establishments which have adopted certain standards with regard to their female help. The standard for hours is from 8 A. M. to 6 P. M., with three-quarters of an hour deducted for lunch, and extra pay for extra hours. The standard for wages is not less than \$6 a week for adult earners, and not less than \$2 for cash girls. The League insists that seats shall be provided for women employees to use when not serving customers. Its "white list" now contains the names of twenty-four retail houses, most of them large dry-goods establishments. This movement is a highly commendable one. Corporations are proverbially "soulless"—rarely considerate or humane. Women are helpless because they are women; because, too, they are exposed to the temptation, when wages are reduced below the living point, of resorting—we quote from the annual report of the League—to the "wages of sin." Other cities besides New York need a "Consumers' League."

Enigmatic, but Straightforward.

The political wiseacres in England are at a loss to know what Mr. Gladstone will next do. They expected that he would lead an onslaught on the Peers for frustrating by their amendments the Employers' Liability bill. But to their surprise he simply dropped the bill entirely, abandoned its further consideration in the House, and thus let the country see that the onus of its failure must rest on the Lords—a clever and effective piece of strategy. Then they predicted an early dissolution of Parliament and the retirement of Mr. Gladstone from public life, with the consequent defeat of the Liberals and their reform policy. But, at this time of writing, the aged prime minister adheres serenely to his program. Loss of hearing, impaired eyesight, the necessity of frequent absence from the debates, have apparently no depressing influence upon him. Even the disgust of his followers does not move him. He evidently thinks that the time for "mending or ending" the upper house has not yet come, and he indomitably pursues his course. Now that the Parish Councils' bill has gotten through in some shape, the Peers making concessions, he may take up the Welsh Disestablishment bill, or the Registration measure, or he may revive Home Rule. Just what he will do no one can predict, except that it will be something unexpected—and wise.

The Omladina in Bohemia.

For nearly seven weeks seventy-two young Bohemians have been on trial in Prague, charged with high treason. Nearly all of them were boys of sixteen; their leader was only nineteen. The scenes of disorder and tumult which have marked the progress of this remarkable trial are easily accounted for when the extreme youth of the accused is considered. It was supposed, at first, that the secret society to which the prisoners belonged—the Omladina, or, as the name implies, "the youth of the people"—was responsible for the assassination of a police agent, named Rudolf Mrova, but the charge in their case was conspiracy against the State. The Omladina turns out to be not so much a socialistic as a patriotic society, with branches in every Slav country. It works for the autonomy of the Slavs. The Russian government is said to secretly favor it, and to have used it to promote the Servian uprising which started the Russo-Turkish war of 1877. For a year or two the Omladina in Bohemia have been keeping up an agitation against the Austro-Hungarian rule. Most of its members are young Czechs. Only twenty of the prisoners received severe sentences—ranging from two to eight years' imprisonment; the

rest, except two who were acquitted, were sentenced to short terms. Evidently the government intended this trial should serve as a warning to the various organizations, socialistic and political, that threaten the unity of the empire.

A Significant Incident.

On the night of the 15th inst., an anarchist named Bourdin was found in Greenwich Park, London, mortally wounded by the premature explosion of a bomb which he was carrying for some unknown, but probably nefarious, purpose. His funeral occurred on the 23d, and with it a demonstration of a novel and very encouraging sort. Preparations had been made by the friends of "the martyr" to use the occasion for flaunting the red flag and for ventilating their threats against society; but preparations had also been made by London roughs and loafers, and on a large scale, to express their feelings concerning anarchism. They gathered 18,000 strong, it is reported, for the sole purpose of smiting and smashing the hearse and its contents and followers. The police changed the route, but the mob got after the procession, nevertheless, and it was only by rapid driving and police protection that the body reached its resting-place in the cemetery. The anarchists who attempted to follow were hustled out of the way by the mob, and one of them who tried to speak at the grave-side was promptly seized by the police and hurried out of the cemetery amid cries of "Hang him!" from the populace. It was found necessary to mount guard over the grave to save it from being despoiled. The moral effect of this display of popular fury cannot help being salutary. If the terror-stricken Parisians would combine for a similar demonstration, two European capitals at least would soon be rid of these miscreants. Anarchists profess to be working for the benefit of the lower classes; when these repudiate them, they can no longer plead a reason for existence.

Advocating Socialism.

Any one who has attended the meetings of the unemployed held on Boston Common must have noted two things—that the audience was made up largely of foreigners and "incapables," and that the speakers, while deprecating violence, were covertly inciting to it. The demonstration at the State House on the 20th was the natural outcome of these inflammatory appeals. Fortunately Governor Greenhalge thoroughly comprehends the situation, and the social anarchists who are trying to inoculate our working people with European ideas will be closely watched hereafter and sharply dealt with if they overstep the mark. Something should be done, however, to stamp this particular movement with the opprobrium it deserves. Organized labor has promptly repudiated it. Our self-respecting wage-earners keep aloof from these gatherings. The movement, at bottom, is that of a turbulent faction which is determined to force, if possible, from our legislature a socialistic precedent—that public work shall be provided for the unemployed. This is the entering wedge. Relief aid of this kind having been once granted, the "unemployed" will increase not only in numbers, but in demands. Unfortunately, Dr. Stanton Coit, of the University Settlement of New York, is carrying on a campaign similar to that of Morrison L. Swift in this city, only in a quieter fashion. He has staked out public works that will require for "expediting" \$20,000,000 during the next six months. He is sanguine that if this sum is raised and expended, "private industry will be sure to draw back the working people the moment the crisis is over." The crisis is more acute, doubtless, in New York than here, but the principle is none the less alien and dangerous. Mr. Swift may be honest, but he is certainly an avowed enemy to our social peace and order. He complicates the problem which so many benevolent people are trying to solve—how to effectively aid the unemployed and tide them over this depression without hurting their self-respect or invoking State aid. His socialistic propaganda in this city is an impertinence, a menace. Our working-men should make him understand that he is not wanted here.

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

WE introduce to the readers of this issue several of our young laymen. Few, if any, of them have ever appeared in print before. What they have written is valuable as showing what our young people are thinking about, and how certain very important subjects look from their standpoint. There is evidently a demand for

A HIGHER STANDARD

in many phases of church life and activity. The teaching of music in the public schools and the increasingly common practice of affording musical instruction in our homes are producing a strong reaction against the cheap music and cheaper hymns so very popular with many people. The reign of the "hymn tinker" is drawing to a close. Mere jingle and rhyme are getting to be extremely distasteful to our more intelligent young people. Better days are coming. We bespeak the heartiest co-operation in this matter from all lovers of good music.

There is also a demand, already strong and constantly increasing, for

INTELLECTUAL LEADERSHIP.

Our young people are coming to realize that in order to escape being forever "hewers of wood and drawers of water," they must raise themselves above the lower levels of mental attainment. They are feeling, too, that because they can grow in this respect, they therefore ought to do so. From this worthy aspiration the church may reap great advantage. We may have better class-leaders, better Sunday-school superintendents and teachers, and a more influential membership because of it. Out of all this grows the call for intellectual leadership. We believe that there is soon to be an imperative demand, in our smaller as well as in our larger charges, for men in the pastorate fitted to cherish and develop this desire for growth along purely mental lines. The third department of our Epworth League is destined to be exceedingly popular.

We have not the space to refer to the other important subjects treated by our friends in the laity. We are happy to believe that in their thoughtful attention to worthy matters they represent a very large element in our Epworth hosts. From all parts of our great territory come the tidings of a deepening interest in the more essential phases of our work, and of the forsaking of the unworthy plans and methods which prevailed to a considerable extent at the beginning. The gorgeous sunshine now streaming through my study windows is hardly more glorious than the future of the Epworth League.

FREDERIC H. KNIGHT.

Young Laymen's Symposium.

Mental Laziness among Young People.

Everett H. Scott.

ON reading this title one naturally recalls the words of a certain excellent authority who asserted that "mental inaction, sir, is a liver complaint." In this there is more than a grain of truth. Healthy young people are not mentally lazy. Most of us are constantly stimulated to fresh mental activity by the very suggestiveness of our surroundings. But with all this activity there is often an astonishing lack of purpose. Trifles light as air engage the precious forcefulness of our natures until, pout! they are gone and we have nothing to show for our pains. The depths of our minds are not stirred. We remain mental dwarfs.

We cannot measure success by dollars and

cents. An article appeared recently which professed to point out to young men the road to "success." The writer prefaced a few grand principles, but, after all, he held up the acquirement of money as the final measure of success. In that he simply followed a popular verdict; but if we young people take this position and then suffer from mental inefficiency, it is simply a legitimate succession of cause and effect. It is good and necessary to have money, and yet sometimes money may be the most expensive luxury. "The pith o' sense and pride o' worth" are indeed of higher rank than the "tinsel show, and a' that."

The idea of culture as a measure of success must be made effective by well-defined aims. Some one said of a young postal clerk, "He is a bit slow, but every motion counts." That's it. In our mental activity we want every motion to "count." We must study our mental development as an athlete studies his physical development, with a care that we lose nothing where we are strongest and with equal care to strengthen neglected faculties. I wish that mental athletics were fashionable, that a mental athlete commanded as universal imitation as a physical athlete. If such were the case, a great problem would be solved. But as it is not, we must bend to our work all the grit and grace in our nature, without the inspiration of popular applause.

I do not write this for those who may be of infinite service in employing their leisure and broad culture to help those less fortunate, but for those of us who are at work all of the week-days and part of the nights earning our daily bread. Perhaps we have given up with our school days the hope of completing a good intellectual equipment. Then for us the Epworth League holds in store a wealth of possibilities. May those who can lead and we who should willingly follow mean by our "forward march" that no mental laziness, indifference or unwillingness shall bar our progress toward that training which shall make us better men and women, better Leaguers, better Christians!

Willimantic, Conn.

The League as a Money-Making Institution.

Minnie G. Barker.

THE aim of the Epworth League is character-building — symmetrical, harmonious development of the spiritual, intellectual and social life. The expenditure of time and strength in any direction that will detract from, or in any way hinder, the attainment of that object or aim is to be shunned.

Objection has been made that money-raising League-wise has a tendency to lower the standard of Christian living. It is always admitted, however, to be the means used, the character of the entertainments given, that has produced this tendency. Dangers of this sort may be guarded against by submitting all plans to the cabinet for approval.

In this time of general financial depression, when the consecrated pocket-books are unable to respond to the many demands upon them, ought not the League to be able to help meet the exigencies, and at the same time continue to develop the Christian graces?

Many chapters can bear testimony that, when working to raise money for some special object, a feeling of fellowship and goodwill has been promoted, not only among the members of the League, but in the church at large. Moreover, entertainments have been used by the department of Spiritual Work to supplement their work. Harmony prevailed, the censorious, criticizing spirit was missing, while conversions were of frequent occurrence. The raising of money was held subservient to the more vital interests of the League.

What has been done can be done again, other things being equal. The aggressive, spiritual chapter, with each department in good working order, will have an ever-increasing membership, which, with the fee usually required, will not only meet all running expenses, but be sufficient to afford help wherever needed.

New London, Conn.

Why Raise the Standard of the Music in Our Social Services?

Howard W. Knight.

BECAUSE a high standard is better than a low one in any good thing. The law of progress, of improvement, is in full force here as in every department of life, and only as we keep before us a high ideal is it possible for us to advance.

2. The worship and praise of God, from whom we have received this wonderful fac-

ulty, should call for its noblest and best exercise.

3. For the sake of our young people. It is the opinion of the writer that, next to the Bible, no more helpful means to their growth in grace can be found than in our best hymns. While they need for their proper nourishment the strong meat of divine truth therein contained, are they not receiving milk—and in very many instances well watered at that? As the reading of light literature weakens the mind and destroys the taste for that which is higher, so the singing of the hymns now generally in use in our social meetings has to a great degree driven out those which contributed so much toward forming the sturdy Christian characters of our forefathers. In order to satisfy himself of this, one needs but to notice how few of the hymns of Wesley and Watts, or even of the more recent standard authors, are sung; or, if sung, they are followed by a frivolous refrain, or wedged to some rhythmical tune which is utterly unworthy of them.

The following are a few suggestions which, if heeded, might help to better the condition of things:

Let our pastors, who perhaps have more influence in this matter than any one else, heed the request of the committees which have prepared and given to us those most excellent works, the "Methodist Hymnal" and the "Epworth Hymnals," and introduce them into the social meetings and the Sunday-school.

A few words describing the beauty of a hymn, or giving some interesting fact concerning it or its author, are very helpful in awakening appreciation. Occasionally a whole service can with great profit be devoted to "Our Hymns and their Authors."

Encourage all, especially the young, to study and hear good music. In charges where a choral society exists, persuade them to join it; if there is none, let the church organize one, procure a good conductor and go ahead; studying, of course, nothing but music of a good character.

Introduce new hymns, but heed carefully Paul's exhortation to "Prove all things, hold fast that which is good." While urging all to sing, and to "sing heartily as unto the Lord," interpret that Scripture to mean more than to sing as loudly and as fast as possible.

Saco, Me.

How to Increase the Number of Workers in Our Chapters.

Alice May Douglas.

CHISTIANITY and work are synonymous. The Saviour's first utterance concerning His mission was: "Wist ye not that I must be about My Father's business?" The church and its auxiliary young people's society is the workshop of Christianity; and all who are not "about their Father's business" have no legitimate place in the church militant.

To increase the number of workers in our Epworth League chapters is simply to increase the amount of work, and to insist upon its being carried out; to increase the amount gradually, succeeding in one undertaking before another is attempted, yet making the work so broad that every member can be given some part which is especially adapted to him. Many efficient workers have been turned into church drones by being given labors to perform for which God has fitted them no more than He has created birds to swim or fishes to fly. Lack of business methods is one of the weakest points of the church.

It will never do to increase the number of workers in our chapters by allowing them to share the duties of workers of longer standing. Let the zealous workers continue, and find a fresh corner of the vineyard for the new-comers. Work is wonderfully contagious. No one can endure to remain idle in a League where all the old "stand-bys" are so active. Let each on entering the League consider himself a laborer for the League just as surely as each on entering his place of secular business considers himself a workman of his trade. Hundreds of young people have backsidden because they have not been given sufficient Christian work. The soul will wither just as surely as will the body through lack of exercise.

In each business meeting expect a verbal report of some Christian work—no matter how small it may be—from every member, written reports to be sent by all absentees. During the meeting let slips on which members have written special work which needs to be done be collected. Let the pastor or the proper department chairman write on the back of each slip the name of the Leaguer best adapted to perform the duty

written thereon, and pass it to him at the close. Or let the pastor or chairman previously prepare cards bearing the following: "You are requested to perform such a duty [naming it] during the ensuing week. Please report at the next meeting." This card can be placed in an envelope, bearing the Leaguer's name. Every overseer in secular life must mark out the daily duties of his workmen; and in the more important church work every spiritual foreman can afford to lay out the weekly tasks of those placed in his charge.

Let each worker be impressed with the truth that he can accomplish little for his Master if he neglects the prayer and class-meetings—the power-houses of the church. Let each enter upon his tasks humbly—many young Christian laborers have been rendered insufficient for service by the flattery of older church members—yet let each feel the responsibility of the work. The revival services of a church once fell upon the shoulders of a certain League, which felt the burden so effectively that two or three hundred were converted. Do not ask any one to "work the League up." When all members are workers, the chapter will build itself up. Let all engage in labors as spiritual as possible, but do not neglect to give any legitimate task to those not far advanced in the Christian life. Remember the smithy who, the legend says, was upbraided for participating in the workmen's celebration at the completion of the temple, and who responded that he had done his part, having made the tools for the others.

Bath, Maine.

What Preparation Should an Inexperienced Person Make to Lead an Epworth League Prayer-Meeting?

Linus Leavens.

THE leader's preparation should be a three-fold work.

1. Preparation of subject: (1) Personal study of the subject in the Scriptures with out regard to even topic-card references; gathering from this study an outline of helpful points. (2) Study this outline and bring to bear upon it the individual Christian experience, thus giving it the stamp of personality. (3) When this has been done, and only then, look for light and illustration from all sources.

2. Preparation of purpose: (1) To bring the subject clearly before the meeting. (2) To lead as many Christian people as possible to further enforce it by prayer and testimony, to the end that Christians may be helped and strengthened, and that others may be led to make choice of the Lord Jesus Christ as their Master.

3. Preparation of power. All power is from God; we may prepare to receive it: (1) By self-abandonment; putting far from us all thoughts and motives of leadership that have to do with self. (2) By earnest, expectant prayer based upon a simple faith that God inspires His children today as truly as in the past. (3) Through consecrated living. Power to lead toward God and righteousness can never rise above the leader's life—at school, at daily work, or at home.

Enosburgh Falls, Vt.

Should the Attendance of Elderly People at Our Regular Epworth League Meetings be Encouraged?

Ella M. Blackman.

THE church is responsible for its young people. While all are fallible, the apprentice looks to the master-workman to learn the methods taught by experience, and we should seek direction from the more mature. The Christian Church is a great family in which our Epworth League has a place, its members needing a well-appointed discipline to fit them for the burdens of the church in later years. The League is, therefore, a training-school, with the object of "promoting intelligent and vital piety in the members and friends of the church."

The League prayer-meeting is especially designed for training the young Christian. Older Christians should see this, and give the young ample opportunity to prepare for their future place in the church. There are openings, at times, in the meetings, for older Christians to speak suggestive words. If their remarks are brief, they should be encouraged; if not, discouraged.

It is sometimes said that the presence of elderly people carries restraint; but this should not be true among the members of Christ's family. The elderly should not harshly criticize, nor should the young justify such criticism. There is so much of mutual help possible between old and young that feelings of coolness and sus-

picion ought not to be allowed. At the close of a meeting a smile, a handshake, or an earnest "God bless you" from a father or mother in Israel would be a benediction to a tried and tempted Epworthian.

It will also be found true that whenever the elderly people take a Christlike interest in the work of the young, the latter will be found to help all along the line of church work, nobly supporting prayer and class-meetings and other institutions of the church.

Nashua, N. H.

Mental Laziness.

A. H. Thordike.

WHAT sort of sermon do you like? The one during which the preacher tells stories and says funny things, or is it when the preacher is good-looking and cultivates an Edwin Booth appearance and dramatic attitudes?

What sort of book do you like? Why, we like the novel which we can read in an evening and which comes out pleasantly at the end. We like books and sermons that are entertaining, such as are not "too hard work;" those, in fact, that are of such mediocre quality that they require only very slight mental exertion for their appreciation.

The regular sermon may be dull, but few of us listen carefully enough to get all the real worth out of it. The great books of the world are all hard reading because the noble emotions which they excite cannot be aroused nor the great truths of life interpreted unless the mind is at work on its own behalf. Still less with books of practical information can one expect to learn their lesson, without effort and application.

How many, indeed, try to learn anything after the age of twenty years? We try to make money, try to be happy, try, perhaps, to be good and true, yet a little learning will help toward all these objects. Surely it is a moral duty to know just as much as one can. The irritating thing about laziness, physical or mental, is its perfect self-complacency. The tramp in summer is the most completely self-satisfied man in the world. And so, some of us forget that the intellect is a sacred talent to be improved to the last possible degree, and in lazy ease abandon it to the insipidities of common life, and yet pride ourselves that we are virtuous and kind-hearted. To be sure, people who know so little can't be very wicked!

The opportunities for mental improvement are so great in these days that the poor fellow who hides his one talent in the napkin will have but one excuse to offer — laziness.

Hatfield, Mass.

Some Discouragements in Junior League Work.

Mrs. Annie E. Smiley.

IT is easy and natural, this blustering winter morning, when the blizzard is abroad in its fury, to write and think of discouragements. But it is to encourage, and not to discourage, that I write, for there is a bright side to everything, even to a winter blizzard which shuts me in for a day and gives me an opportunity to write, unmolested by calls or callers.

The complaint which I most frequently hear from Junior League workers is that it is difficult to keep up the attendance when the novelty of the meetings has worn off. Many Junior Leagues that started out with fifty or more members, now rarely have more than twenty present at a regular meeting.

One remedy is, do not allow the novelty of the meetings to wear off. Change the order of the service often, and plan a surprise frequently, that the interest may be maintained. It is well to have a program for every meeting, and to carry it out in a bright, brisk way, stopping when the interest begins to flag. It is better to close the meeting in forty-five minutes, or even in half an hour, than to have it continue after both leader and children are wearied.

I attended a meeting, not long ago, where Mrs. Helen G. Rice, of Boston, kept fifty closely-packed, uneasy children so constantly occupied, and so eagerly interested, that they forgot to be restless and unruly. Satan found no idle hands and no idle brains in that child audience.

In some Junior Leagues punch cards, small gold stars, and simple rewards have proved useful in encouraging punctual attendance.

Another occasional complaint comes from those who find it difficult to preserve order in the meetings. One minister told a friend of mine that the effort required to keep his

Junior League quiet and orderly so wearied him that it quite unfitted him for his evening meeting. I have found it easier to preserve order in a Sunday afternoon service than on a week-day. This is because on a week-day the children generally come direct from school, and are already tired of discipline and restraint. There are days when it is almost impossible for children to keep still; day-school teachers and mothers realize that, and it is wisdom at such times not to be too observant or too exacting. A restlessness which is purely physical is often mistaken for naughtiness and insubordination. Marching songs, change of posture, and "resting exercises" are useful with these uneasy little mortals, and it will do no good to remember that one truth, which finds a place in the mind and memory of the most inattentive child under our charge, may spring up and blossom and bear fruit after our work is done. "And let us not be weary in well-doing; for in due season we shall reap, if we faint not."

Ipswich, Mass.

Leadership of the Meetings.

Charles H. McKeon.

MUCH depends on the leader of the League prayer-meeting. Not every one can successfully lead a meeting. The notion that every member of the League is qualified and ought to lead, is wrong. We sacrifice too many of our meetings by putting well-meaning but incompetent leaders in the chair. The interests of the League are greater than those of any individual member. Moreover, it seldom helps a young person to be put into an awkward and embarrassing position. The leaders should be selected with the utmost care and regard for their fitness. Not only Christian character, but tact, judgment and a degree of natural aptitude, are required. Ability to open the meeting with just enough suggestive thought upon the topic to stimulate others without saying all there is to be said, is very desirable. The League meetings aim to do two things — cultivate the Christian life of the members, and train them for the larger responsibilities of the future. Both of these ends are defeated when the leaders are incompetent. The first obviously so; the latter because good leaders cannot be developed when they lead only occasionally.

Try this plan: Put the leadership of the meetings into the hands of four or five good leaders and one inexperienced but promising one. Drop one of the best leaders once in six months, putting another inexperienced one in his place. Have two or three leaders sit at the desk to help your least experienced when they lead. This plan, which has worked very successfully, provides for the training of new leaders without defeating the other and more important object of the meeting.

Mittineague, Mass.

The League as a Money-Making Institution.

Charles S. Walker.

I CONSIDER that a chapter which is doing its utmost to bring sinners to Christ, and to promote spirituality and right living among its membership and the community generally, is doing its whole duty, and I should regard it as a calamity for the idea to come in vogue that our League chapters, as such, ought to provide a portion of the funds for the current expenses of the churches with which they are connected.

Notwithstanding this, I regard the League as being, in practice, the greatest "money-making institution" ever introduced into the Methodist Church, in that it is the greatest revival agency the church has known. The *Epworth Herald* tells of a pastor who prayed something like this: "O Lord! we need souls: we need them to help us out spiritually; we need them to help us out socially; and we need them to help us out financially." Now, I believe that whenever you find a live, spiritual League chapter, working in harmony with the pastor and official board, you will also find a church where souls are being saved and one that is being "helped out financially," but through the regular channels of church finance.

It has occurred in our chapter that we have, with the approval of the official board, taken in hand some needed repairs or other special object, had the work done, and paid the bill. This may sometimes seem advisable, but it should not be overdone. The object of the League is defined to be "To promote intelligent and vital piety in the young members and friends of the church." It is my earnest conviction that

the success of the League depends upon its working in the line of that definition, and that any attempt to make of it a "money-making institution" must result in loss of spiritual power and eventually in disaster to both the League and the church.

West Warren, Mass.

The Pastor and the Intellectual Life of His Young People.

Jennie P. Ranney.

APASTOR is "one who has charge of souls," Webster says. Now if this is true, what is the duty of the true minister, if it is not to guide and instruct that part of the human soul which knows and thinks, so to link the intellectual with the spiritual life that we may come into closer touch with Him who was filled with all wisdom and understanding?

We do not expect to have our work done for us; but our thought-life can be wisely directed in such a line that we shall be brought into contact with all that is highest and best. The time has come when our young people are calling for something to take the place of light, frivolous amusements. We feel that our pastors should be fully awake to this call. Some of our pastors are already bestirring themselves, while others are waiting until their duty shall be made plain. We appreciate the great value of the Chautauqua movement, and the grand uplift it has given us. And now in our Epworth League we recognize even grander possibilities. There is much work to be done, and earnest workers are awaiting direction.

West Concord, Vt.

Fresh from the Field.

Rev. F. N. Upham.

Following the Example of Jesus.

Our Lord, just before the choice of His apostles, spent a night in prayer. The *Melrose* (Mass.) young Methodists, before setting apart by solemn service their newly-elected officers, likewise spent an hour in fervent devotion. The service of installation was suggestive and helpful. The pastor, Rev. C. E. Davis, offered the prayer of consecration, and the president spoke fitting words. These recognition exercises are of great value, and impress officers and auditors alike.

Sons of John Wesley at the Home of Jonathan Edwards.

The beautiful city of Northampton (Mass.) has not lost the traditions of the sainted Edwards and the times of refreshing in his day. Methodism is now beautifully housed and abundantly successful in this lovely college town. The new church, Rev. F. T. Pomeroy, pastor, cordially opened its doors for a number of neighboring Epworth chapters. They assembled in circuit convention, Jan. 24, and enjoyed a varied and suggestive program. This topic: "Why Have a Social Department in a Religious Organization?" we commend to all who are arranging programs. We shall gladly hear that it has been discussed all over our New England District. The collation between the afternoon and evening sessions was well served and much enjoyed. The evening service had as its chief feature an address by Rev. Frederic H. Knight, president of the First District. He wisely and wittily told how to receive strangers at the church. Steps were taken toward the permanent organization of a group of chapters. Our correspondent says: "All who attended these services felt that by the words they had heard, the songs they had sung, and the contact of thinking Christian minds, they had been amply repaid for any discomfort experienced in braving the storm."

Falling into Line.

Rev. Dr. E. L. Thorpe, of First Church, Hartford (Conn.), writes: "Our young people decided to disband the Christian Endeavor Society and organize an *out-and-out* Epworth League. Last Friday night they met to perfect the organization, and started with a list of 70 names as members."

Pilgrimage to a Holy Shrine.

Rev. J. T. Docking, of Westerly (R. I.), is perfecting arrangements for a second trip to Epworth. It is to occur next summer. Mr. Docking will be remembered as the originator of the first pilgrimage, in 1881. The program is so inviting that one who has visited Epworth wishes he could have had the assistance of such friends and the inspiration of so many loyal Methodists as will, doubtless, compose the happy company Epworth-bound in July.

Vigorous and Varied Service.

The secretary, R. H. Hitchcock, of Chicopee (Mass.), writes as follows: "The department of Spiritual Work has been, and is, doing a good work in arranging a varied program for Sunday evening League meetings at 8 o'clock. On Jan. 21, the meeting was what is called a Hymn Service. The hymns of Frances Ridley Havergal were chosen, and none but hers were sung. One of her poems was also read, and a sketch of her life given. It was a very enjoyable hour. The department is holding cottage-meetings at the homes of those who are not able to come to the church. It also has charge of the Chinese class, which numbers twelve in all, besides five teachers. The department of Mercy and Help is doing good service in giving flowers to the sick,

making calls, distributing clothing, and doing all its members can to assist any one in need. The bi-monthly meeting of the chapter is a literary meeting, with an entertainment furnished by the Social Work department. The Junior League is under the care of the Epworth League, the president of the League acting as superintendent. This society numbers about forty, and has its own president and cabinet. The superintendent is giving instruction in temperance, and is doing efficient work."

Endeavor in Epworth.

The Christian Endeavor Society of the church at Saco (Maine) disbanded Jan. 3, and a chapter of the Epworth League was formed; 104 persons have joined. The pastor, Rev. A. A. Lewis, is president. One of the small vestries has been refitted, and, by a vote of the trustees, will be known in the future as the Epworth League room. During the month of January the Mercy and Help department assisted thirty-nine families and distributed 1,500 pages of tracts and other literature. All of the members read the "Daily Bible Readings," and a class is held Saturday evening for Bible study. The pastor will commence, Feb. 18, a series of short lectures upon the doctrines of our church.

The Good Samaritan Chapter.

Mt. Bellingham Chapter, Chelsea (Mass.), well deserves this name. It is giving suitable reading matter to the library of the U. S. Marine Hospital in that city. Many a sailor in port for repairs will thank God for these kindly young Methodists. To carry on this work, varied plans, implying ingenuity and sacrifice, are proposed. We shall wait with eager interest to hear the result. The regular evening service, Sunday, Jan. 14, had a worthy substitute in the Epworth Installation Hour. The officers recently chosen were set apart for their work with religious bretheren and the new president.

Norwich District Alive.

The district president, Rev. O. W. Scott, is systematically working his field. Sub-district conventions in various parts of the district are being held with the best of results. A good point, well worth mentioning, is the bringing out of latent local talent. "Young men and maidens" are surprising their friends and themselves by their pertinent and helpful papers. Mr. Scott is sowing the seed sure to spring up in a plentiful harvest of intelligence and loyalty to Methodism.

Enthusiasm Despite the Storm.

The Dover District League convention met at Somersworth, Feb. 14. Owing to the severe storm the attendance was small, only sixty members being present; but what was wanting in quantity was made up in quality. The paper on "How Far Shall Our Young People's Societies Emphasize Denominationalism?" by Rev. T. Whiteside, was just the paper. The reading of "The Creed of the League" by Miss Grace Wentworth, and the solo singing were of the highest order. The symposium by members of Maliaue Chapter of Amesbury, Mass., on "The Ideal in Spiritual Work," was highly appreciated. At the afternoon session Rev. J. W. Adams' address, "From Home to Galilee," kept all spell-bound. Mr. Collier's address was one of the brightest and best. Taken as a whole, the convention was a success.

"Benefits Microscopic."

A correspondent from one of our New England villages thus characterizes the advantages of general Epworth fellowship. She is not cynical, critical or fault-finding. The conditions are not peculiar to this town alone. Many others are in similar situation. The village is remote from a trunk line of railroad, has no evening trains, and is, therefore, quite inaccessible. For purposes of League conventions the place is very inconveniently located. We advise our friends to remember that while their inconveniences are numerous and somewhat distressing, there are still ways in which genuine Epworth fraternity may be cultivated: 1. The *Epworth Herald* comes from the breezy Northwest, bears tidings of good cheer from the wide world-field. The reading in public of some of its reports and editorials would be a perfect substitute for a delegate's account of convention visits. 2. Another good method is to invite two or three representatives of a neighboring chapter to come on Saturday and spend Sunday. On Saturday evening the League might have a social hour, when the visitors could be received, and in return give valuable suggestions and entertainment. On the Sabbath they could be made useful in the League prayer-meeting. This would give all the advantages desirable from the attendance upon a large gathering, with the exception of the enthusiasm that comes from numbers. 3. Our annual convention of the New England Epworth League is well worthy the attempt of Epworthians, however isolated they may be, to attend. Its enthusiasm will last an ordinary chapter a whole year. We are sure the young people whose representative has written us will be well-informed, loyal and enthusiastic if they send Miss — to Manchester, N. H., next October.

A Group Convention.

The first convention of Group No. 5 of the Springfield District Epworth League was held at Shelburne Falls, Feb. 14, in charge of the energetic district president, Rev. C. M. Hall, of Chicopee. The heavy fall of snow prevented many delegates from being present, yet the attendance and interest were very encouraging. Rev. F. H. Wheeler, of Bernardston, was elected secretary, and papers were read as follows: On "Junior Work," by Mrs. Rev. Arthur Bonner of Coleyaine; on "Literary Work," by Rev. J. A. Day, of Conway (in behalf of his daughter, to whom the subject was assigned); and on "The Origin, History, Purpose, Methods, and Present Status of the Epworth League," by the secretary. These subjects were carefully discussed. A liberal collection was taken for district work; and a bountiful collation, spread by the local League in an adjoining hall (kindly opened by the Odd Fellows), was carefully attended to.

The evening session was made deeply interesting by the admirable address of Rev. F. H. Knight, of Springfield, president of the First General Conference District League.

The Conferences.

Maine Conference.

Lewiston District.

Lewiston Methodism contemplates church union. A commission composed of members of Park St. and Hammond St. quarterly conferences, appointed to consider the advisability and to devise a plan of union, reports favorably. It is proposed to unite the two churches in one charge, with services at each church.

Rev. E. O. Thayer has made an excellent record at Park St. Church. The fire of revival interest has burned steadily for months.

Hammond St. has made some growth in membership during the year; Rev. T. F. Jones is giving lectures upon the life of Christ, richly illustrated with the stereopticon.

Auburn has extended a unanimous invitation to its pastor, Rev. F. C. Rogers, to tarry two years longer. In spite of hard times and labor troubles, this church is in a very prosperous condition. Twenty-four members have recently been added. Rev. Dr. E. S. Stackpole conducted a series of revival meetings in January, with encouraging results.

Bath, Wesley Church. — A recent communication reports continued progress. Rev. C. H. Payne, D. D., has favored the people with an instructive address. Two disastrous fires have crippled the industry of the city, and furnished to our churches opportunity for the exercise of faith and courage.

Bowdoinham. — As a result of a three weeks' series of meetings in an appointment outside the village, Rev. W. P. Merrill rejoices in the harvest of a score of converts. Among the number are several heads of families and some of the principal men in town. Five were recently baptized, and with others have joined in full.

Harpstead and Orr's Island. — Five have recently been received on probation. Revival interest is manifested at Harpswell. At Orr's Island the whole community were saddened by the fatal drowning accident whereby two young married men, one of them the son of Bro. Prince, lost their lives. Rev. W. F. Marshall, the pastor, is in labor abundant.

Chebeague. — Rev. J. Wright is closing the fifth year of a very successful pastorate. All the interests of the church have been well cared for and a pleasant field of labor awaits the coming pastor.

Bethel. — Feb. 4, Rev. B. F. Pickett received 7 persons into the church — 2 on probation, 4 from probation, and 1 by letter.

JUNIOR.

East Maine Conference.

Rockland District.

Thomaston. — Major J. H. H. Hewett was elected Sunday-school superintendent, Jan. 1 — a position he has held for twenty-five years. The school is in a flourishing condition. One great need which is felt deeply is for larger accommodations — more room and more facilities for doing the Master's work. The church is praying and working with this end in view. Mr. Hewett is a prominent layman in connection with East Maine Methodism and has the confidence and esteem of all who know him. The church is enjoying prosperity. Many strangers are present at every service, and the interest in the regular services is deepening constantly. There has been no special revival effort, but there is a spirit of revival in all the devotional services. The prayer-meetings are characterized by spiritual fervor. Earnest prayers are offered for a religious awakening of the old-time power, and the church looks for such results. There are unity and peace and a growing sense of responsibility. The most hopeful feature of the church-life is the body of young people which is active in all good work and constantly and rapidly growing. The pastor and family received many manifestations of good-will from the people here and from former parishioners in Calais at Christmas.

Randolph and Chelsea. — Reports say that souls were saved and the church awakened by three weeks of protracted effort. The pastor has had help from neighboring preachers.

Friendship. — The Epworth League at its annual business meeting elected new officers. There will be but one service on Sunday evening in the future. Members of the League will lead it. It is hoped the services will be interesting and profitable.

Winslow's Mills. — The revival services under the evangelists, Messrs. Gould and Matthews, were of much interest, and many inquired the way of life. Some thirty or more are reported as signifying their desire to walk in the "better way." Rev. D. B. Phelan is doing good work and the people appreciate him.

Waldoboro. — This church, also, is enjoying a high degree of prosperity. Pastor and people are unbending in their activity to advance the cause of Christ. If all the preachers had Mr. Phelan's zeal, most of them would have to be reconstructed physically to endure the pressure of work under which he seems to thrive.

Cushing. — Rev. W. H. Maffitt, of South Thomaston preached here recently in exchange with the pastor, Rev. W. B. Greenlaw. His sermons are referred to as very interesting and helpful. The work of this charge, we learn, is on the upgrade.

South Thomaston. — Reports from this circuit are encouraging. The work is well sustained. Rev. W. H. Maffitt, the pastor, will bring good reports to Conference.

Sheepscot Bridge. — The revival meetings resulted in good to the church and community. Rev. M. S. Preble called in some of the neighboring preachers to help him in the work. There were some precious meetings. The church was blessed, and there have been some conversions. The record of last year will be kept up.

Southport. — Rev. C. W. Lowell and his good people are pushing the work here. Evidences of prosperity are manifest. The church edifice has been transformed with repairs and paint and is a credit to pastor and people. The pastor is in good spirits and is looking for salvation.

Seabrook. — This charge is still alive and moving forward. Rev. J. T. Richardson is doing good work, and the people greatly appreciate him.

Rev. M. C. B. Mason, field agent of the Freedmen's Aid Society, lately spent several days within the bounds of this district, preaching and lecturing to the delight of the people. Good audiences greeted him at every point. It is safe to say that the Freedmen's Aid Society has never

been represented so well in this section as by this brother. He is a good object lesson.

North Yarmouth. — On Feb. 6, friends and members of the church presented the pastor, Rev. S. A. Bender, with \$25, to be used in purchasing an overcoat. This manifestation of love and good-will is greatly appreciated.

Camden. — The good work goes on under the earnest, cheerful leadership of Rev. C. C. Phelan. This brother is determined to succeed, and looks to God for help. How can he fail? Three weeks of protracted meetings resulted in a number of conversions and the quickening of the spiritual forces of the church. Several neighboring pastors rendered efficient help. "Father" Beale, who entered the Conference in 1841, lives here, and though now eighty years of age, is still stout and vigorous and takes a warm interest in all the affairs of the church. He is full of zeal for the Master. He has attended nearly every special meeting and personally conducted many of them. His wonderful influence and tender persuasions always quicken in spiritual aspirations. We exult in the happy and joyous old age of this dear brother, whom we have always esteemed as one of the fathers. May the golden sunshine that greets the weary pilgrim as he nears the other shore, fall in rich effusion upon the declining years of this devoted servant of God!

How do you like the HERALD in its new form? We are greatly pleased. The managers are to be congratulated, surely. It has lost none of its familiar features, however. It is the same broad, open-faced and honest religious journal that it has always been. Even the new head retains much of its old familiarity. We hope a more liberal patronage will come as a result of the change. As preachers we ought to renew the canvass with all possible energy, and thus show our appreciation of the generous and liberal policy of the management in making this advanced step in the history of this most worthy periodical.

AMOS.

The Ministerial Association was held at Union, Feb. 12-14. Monday evening an earnest sermon was preached by T. S. Ross.

After a half-hour prayer-meeting, Tuesday morning, President Wharf took the chair. Papers on the following subjects were read and discussed: "(a) Revivals" — (a) "Place of Sermon," (b) "Personal Effort," (c) "The Altar Service;" "Conservation of the Holy Spirit;" "Interdenominational Comity;" "Ministerial Courtesy;" "The Minister and his Books;" "The Soul's Destiny;" "Church Finance." Sermons were preached by J. T. Richardson, J. F. Haley and C. L. Banghart. All were thoughtful and soul-stirring.

C. W. Lowell led the prayer-service Wednesday morning. Resolutions complimentary to Rev. L. H. W. Wharf, presiding elder of Rockland District, whose term of service closes with the Conference year, were passed. C. H. Leverton read an instructive and carefully-prepared paper on "The Destiny of the Earth as Taught by the Bible and Scientists." A vote of thanks was given him. A vote of thanks was also extended to the pastor and people of Union for their bountiful entertainment. C. W. Bradlee captivated the people in the evening with his popular lecture, "Masks and Faces." The orchestra of Union rendered some fine selections.

The next meeting of the Association will be held at Damariscotta in June.

F. W. BROOKS, Sec.

Bucksport District.

Winterport. — Rev. J. P. Simonton is encouraged at this point. The congregations are large, and there is a good interest in all departments of church work. Extra services have proved very successful in quickening believers and interesting to some extent the outsiders. The outlook for the winter campaign is quite hopeful. One was baptized and received into full membership, Jan. 21. At a concert recently given by the Epworth League, funds were raised sufficient to purchase new singing books for the vestry.

Hampden. — The work goes well on this charge. Rev. V. P. Wardwell is looking carefully after the interests of the church, and his labors are being blessed to the good of this people. Union Gospel services have recently been held, in which Mr. Wardwell has taken very active part, resulting in much good to the people.

Orrington. — Rev. E. A. Carter is pushing the battle for the Lord on this charge, and is hopeful of victory. Though not so large as in former years, the society is one of the most loyal on the district. They feel very much the loss of several young couples who have recently gone to other places to make their homes. Pastor and people are praying and toiling that these vacancies may soon be filled.

Bucksport. — Extra services have been held in the church nearly every evening since the opening of the New Year. From these and the afternoon cottage prayer-meetings much good has been accomplished. The pastor, Rev. E. H. Boynton, and his band of workers are feeling that their labors are not in vain, but that God is richly blessing. Through an oversight this charge was not given due credit in regard to the missionary collections last year. While they are only credited with \$65 for missions, they actually paid \$158, as a hundred went to Bishop Thoburn's work in India to educate ten boys.

East Maine Conference Seminary. — The winter term at this institution is proving fruitful of much good. Eleven have already been converted, and still a deep religious interest prevails. A very enthusiastic missionary society is maintained among the young ladies of the school under the supervision of the preceptors. We hope that some of our good brethren and sisters to whom God has entrusted a liberal share of the things of this world will not forget that this institution has a financial agent in the field, and that they can greatly encourage his heart and help a worthy cause by making their checks or P. O. orders payable to Rev. A. S. Ladd, 9 Fourth St., Bangor, Me., for a liberal amount, to help secure the \$60,000 so much needed.

Penobscot. — Good interest is manifest on all parts of this charge. The society at the "Bay" has recently been presented with a beautiful communion service by Mr. Eben H. Grindie, a former resident of this place, for which the friends are very grateful.

Deer Isle. — In a recent communication from the pastor we glean the following in reference to the work on this charge: "At Green's Landing our new church is nearly ready for seating. . . . My congregations on both parts of the charge are

larger than at any time since my coming among these people. . . . I was kindly remembered by friends who presented me with a full set of Shakespeare's complete works, finely bound, in seven volumes. Am much encouraged at the outlook for the remainder of the year."

Brewer. — Electric lights have recently been placed in the vestries of the church in this city, and at every Sunday evening service they are packed full. Sinners are seeking the Lord, and backsliders are coming back to their posts of duty. Pastor and people are much encouraged.

We have just completed the work of the third quarter, and find that pastors and people are laboring heroically for the Master, and their labors are being rewarded by gracious revivals. May the fires continue to burn with unabated intensity until all this eastern country shall feel the power of God displayed in a marvelous manner!

H. W. N.

Bangor District.

Exeter. — Since the repairs were completed on the interior of the church, which cost \$150, extra meetings have been held four weeks, which resulted in two conversions and the quickening of the church. Jan. 28, the pastor, Rev. U. G. Lyons, baptized 4. The society expect to paint the outside of the church edifice in the spring. At Corinna, another part of this charge, 5 have been converted and baptized. One child has also been baptized. The church is taking on new strength. The concert and Christmas tree were a success. The people showed their appreciation of their pastor by presenting him a fur coat and cap. Mrs. Lyons and the little daughter were also kindly remembered.

New Hampshire Conference.

Concord District.

East Haverhill. — Rev. W. Holmes did good service here, assisting Pastor McLucas in special meetings. Money is secured for a new organ and all the apportionments are assured. Rev. M. Howard, a former pastor, retains a home here and is helpful to pastor and people.

Tilton. — The many friends of Rev. W. H. Turkington in this place and elsewhere will be pleased to know that he is so far improved in general health that he expects to resume his labors as pastor here the first Sabbath in March. Prof. W. Scott Ward, principal of the High School in Franklin Falls, supplied the pulpit in Tilton the first two Sabbaths in February.

Lisbon. — In addition to paying its old debt in full this year and meeting all apportionments, this church has raised the money to purchase a new pipe organ, valued at about \$1,500. The reed organ formerly used is in good repair and cost over \$400. It is for sale cheap. The pastor, Rev. L. R. Danforth, will give information concerning it to correspondents.

Centre Sandwich. — The pastor received 8 probationers into full membership the first Sabbath in the new year. Hon. D. G. Beebe, an honored citizen and long proprietor of a successful school in this place, recently died at the age of 80 years. He had been a member of the Baptist Church here for thirty years. The Methodist pastor, however, Rev. W. T. Hill, by invitation delivered the funeral address, which was highly commended by all for its excellence and appropriateness. Another indication of the spirit of unity here existing between the two churches is the fact that for several weeks they have been holding revival services together and with good results.

Concord. — Rev. J. E. Robins, pastor of First Church, is having a very busy winter in looking after the fruits of the revival, visiting the sick, and performing the pulpit and pastoral duties of this charge, which has prospered in his care. He is now closing his fourth year.

Rev. C. H. Smith recently supplied the pulpit of Baker Memorial Church for two Sabbaths, the pastor, Rev. G. M. Curti, having been laid aside by illness. He is now restored.

Chaplain Wilkins has improved the opportunity while the prisoners in the State Prison were unemployed to better them by lectures, faithful instruction and distribution of reading matter. A Massachusetts company has made a new contract for the prison labor, and a new industry — that of making cane chairs — has just been introduced. God bless the prisoners, and may the number of them be lessened by closing the sources of crime, through the fidelity of the people to righteousness.

It is hoped the preachers will show the HERALD to their congregations and promptly canvass for subscribers at one dollar. It will help every interest of the church to get the people to read it.

Rev. C. Byrne and family have been greatly afflicted by the death of Louise, the youngest daughter of the family, on Feb. 15, in the parsonage at Franklin Falls. She was a beautiful girl, eleven years of age, and was stricken down with typhoid fever. They have the sympathy of a large circle of friends.

Grateful Acknowledgment. — The writer gratefully acknowledges for himself and family the many kind letters of condolence and sympathy received, in these days of sore bereavement, from preachers on his district and elsewhere, and also from many other friends. "The consolations of God are not small," and many of them come, through such kindly human hearts and loving spirits, formed by Him.

S. C. K.

Manchester District.

The little chapel at Westport has gone through a great transformation. The chairs have disappeared, and the hall-like appearance has gone. A beautiful carpet is on the floor, very handsome pews and a fine altar rail have been put in position, the walls have been kalsomined and all the woodwork varnished. All the money has been raised by the ladies of the society, who have been backed by the pastor, Rev. J. H. Vincent. Every body is pleased. A good degree of interest prevails in the services, and if the work is pushed, souls will be saved.

Methodism is taking root in West Swanzey. The labors of Mr. Cairns and wife are greatly enjoyed. Congregations are excellent, the social meetings well attended, and Sunday-school and Epworth League flourishing. Special revival services have been productive of some good results.

A week of special services at Munsonville, Rev. Wm. Merrill, pastor, has been blessed in seeing several start for heaven. He has the assistance of Mr. Cairns and the presiding elder. This society is in a very prosperous condition. The pastor was a man sent from God to organize and care for this flock. With great skill he has handled every interest, and to choose a suitable successor is not a small matter. Plans are under

way for the erection of a parsonage, and may be consummated before the close of the Conference year.

At Keene the large vestry is being sheathed and the walls papered. It will be a very great improvement. The money has been raised by the King's Children and Junior League. Congregations here are large. All interests are in a prosperous condition. The pastor, Mr. Cairns, has had a unanimous and enthusiastic invitation to return. He is now preaching a series of Sunday evening sermons on "Elijah, the Prophet of Fire."

Rev. C. U. Dunning is busy getting ready to entertain the Conference. The people of Claremont will open their doors wide, and the Conference will have a cordial welcome. One of the local editors is talking of publishing a Conference daily. Several have asked that Dr. Keen be secured again this year. We tried to get him some months ago, but found him engaged for the New England Conference at the same time.

B.

Dover District.

Haverhill, Third Church, has been trying to run union meetings with Bradford, in the New England Conference — rather too far apart to make the work very effective. Dr. Chase and Mr. Lynch, of the board of trust, have purchased a fine property on Mt. Washington for the use of this church, and it is expected that a chapel accommodating 300 will be erected early in the summer, which will serve as a place of worship for several years to come. There is a good force of workers here, good spiritual interest, and a large number of candidates for Methodist Christians in this vicinity, many of whom we hope to see brought in and edified. The place needs and must have for a pastor a real "Gospel hustler," who with sense and salvation unites loyalty to the church which sends him out and sustains him. We are looking for that man of God to come this way and do this work.

While the quarterly conference at St. John's, Doner, has not yet met to give expression to its wish for another year, many of the men who manage affairs have said privately to the presiding elder, "We are satisfied we can have no better man in our pastorate than the excellent preacher, industrious pastor and sagacious Christian business man we now have. He must remain with us for a full term." Some say his sermons are constantly growing better. He commands the confidence and respect of all the community.

Somersworth gave noble hospitality to the Dover District Ministerial Association and Epworth League convention, but the heavy storm hindered many from getting in. Still, with the aid of the local pastors, a score of ministers were in line for the consideration of the Master's work and a goodly number of Leaguers from Lowell, Lawrence, Exeter, Amesbury, South Newmarket, Methuen, Greenland, Rochester, East Rochester and Portsmouth made a glad convention. We are all hoping for a formal and official invitation to hold our June meeting in



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Salisbury, as we have already received an informal and personal one from some of the good folks there.

Merrimackport seems courageous and anxious for the return of Rev. T. W. Sprout for another year. The bequest of Mother Chase will become available to some extent next year, which will somewhat relieve the stress of the financial situation "if that air Bill Wilson don't spile the job."

Amesbury, in common with all manufacturing places, suffers financially; but the congregations have averaged by actual count 22 for the whole year, so we have the people even if they have not much money this year. After extended discussion the stewards have determined on an early canvass to raise the deficit, and Collector Wilson has strong confidence that he will "get there in due time." The quarterly conference by a unanimous vote asked for the return of Pastor Miller for another year, with which proposal he and his wife are both well pleased.

Haverhill First Church, is amazed as well as pleased at the evident complete recovery of Pastor Frost, who is putting in hard work in all directions and doing it with apparent ease. He hopes, notwithstanding the hard times, to make a good showing before Conference on the church improvement fund, and if all who owe a subscription will pay up, even if they must owe some one else for a while, it will help this work.

The Evangelical Association, of which "A Methodist Minister" wrote in the HERALD of Feb. 21, has some advocates, I suppose, within the bounds of this district; and if some of the ministers should become so infected with that peculiar attraction as to think it unsafe to exchange pulpits with neighboring brethren, and even to regret "the necessity of allowing the presiding elder to preach, lest he spoil their work," I do not suppose any good would come of attacking them or declaring them traitors; rather by diligent manifestation of the doctrine, experience and inspiration of perfect love, let us show to these mistaken brethren their erroneous judgment of us, and commit all judgment to Him whose we are. There are devils enough on earth for us to fight, without turning our guns upon each other.

In this year of sore financial distress it is important that in every place our people keep the alignment perfect; and shoulder to shoulder march against the enemy. Should any man receive an order from headquarters transferring him to some other army corps, he must be loyal to the King, and we shall not advise the work of the campaign by doubting the genuineness of the order or denying the consecration of the man or woman who obeys it. Let every Methodist Episcopalian this year accept the divine given watchword: "Follow thou Me." So shall we honor the Lord and find our giving of substance, strength or skill to be getting grace and glory.

G. W. N.

Vermont Conference.

Montpelier District.

Ludlow.—Again the angel of death has entered the home of one of our pastor's families. Mrs. W. A. Bryant, wife of the pastor of the church at Ludlow, passed peacefully to rest on Sunday morning, Feb. 11. The funeral services were held Tuesday afternoon. The presiding elder, Rev. L. E. Beaman, had charge of the services. He was assisted by Rev. Warren Applebee, of Proctorsville, Rev. W. T. Hale, of Mechanicville, Rev. Mr. Thomas and Rev. Mr. Owen, of the Congregational and Baptist churches in Ludlow. Mrs. Bryant was a woman of strong individuality—clear-headed, spiritual, and helpful to her husband in his ministry of more than a third of a century. Brother Bryant will have the sympathy of a large circle of friends, and especially of the brethren in the Conference, in this time of sad affliction. When before in a single year have so many gone out from our ranks to receive the "crown of righteousness" as have gone from the Montpelier District this year? Bros. Beard, Edwards, and Morgan, Sisters Guernsey, Roberts, Webb, and Bryant. May the list be spared any further increase!

Montpelier.—A good work is in progress at Montpelier. Ten were received on probation, Feb. 11, with more to follow.

South Royalton.—About forty have been received as the fruit of the recent revival on this charge.

Springfield.—Six persons were recently received in full in the church. About sixty Epworth Leaguers, together with the pastor, went to Bellows Falls, Feb. 7, on invitation of that League. They were royally entertained afternoon and evening. Would it not be well if such gatherings were more frequently held by our League?

Bradford.—In a private note to your correspondent the pastor writes: "Revival work is going on well. The work thus far, has been most conspicuous among the middle-aged men. More than seventy-five have expressed some desire to lead a religious life, and there are about twenty clear conversions."

The following is a partial program for Conference week at Bradford: Bishop Warren is to deliver one of his great astronomical lectures. Dr. L. B. Bates, of Boston, will conduct evangelistic services from Thursday night to Monday morning. It is expected that Secretary Schell will address a large League rally, Tuesday evening, April 17. Other speakers are: Rev. J. O. Peck, D. D., for the Missionary Society; Rev. Manley S. Hard, D. D., for the Church Extension Society; Rev. J. C. Hartzell, D. D., for the Freedmen's Aid and Southern Education Society. Miss Mary A. Danforth, of China, will speak for the interests of the W. F. M. S., and Mrs. Mary Leonard Wells will represent the needs of the W. H. M. S.

Let the preachers on Montpelier District please notice the special "Trial Offer" of ZION'S HERALD. Put the HERALD into every Methodist home. You will always find *loyalty* where you find the HERALD. It will pay to push the paper. It will be a very helpful force in every home where it is introduced. You put the paper into the home, and the HERALD will do the rest. You would much better neglect some other work than to neglect to make a thorough canvass for the HERALD.

L. L.

St. Johnsbury District.

Lyndonville.—Under the leadership of Sister Powers, a most efficient layman in this church, a large and successful children's meeting has been started, and several conversions have already resulted.

Jay.—The revival interest at this place still continues. Sixty persons have professed conversion. In one school district every inhabitant, save two, has found rest in believing. The Laymen's Praying and Working Band has ren-

dered most efficient aid to Pastor O. E. Newton. Praying and Working Bands throughout the district have also united in prayer for the work here.

Danville.—The church at West Danville has just been successfully dedicated, an eloquent sermon being preached by Rev. Dr. E. M. Smith, principal of Vermont Methodist Seminary. Great credit is due Pastor Gregory and his faithful co-workers for bringing this enterprise to a successful conclusion.

Derby.—At the county Sunday-school convention recently held at West Derby the following Methodists were assigned prominent parts: Rev. J. McDonald, Rev. N. W. Wilder, Hon. Geo. H. Blake, Rev. F. W. Lewis, Dr. A. L. Cooper, and Rev. F. B. Feich.

Aberly.—Mrs. Zulina Plumley, long an active and useful member of this society, recently died suddenly of heart disease. She some time since gave \$1,000 to the Vermont Methodist Seminary. The funeral was attended by her former pastor, Rev. J. McDonald, of Glover. Evangelist N. M. Shaw has begun meetings at the Methodist Church here, and the prospect seems hopeful.

Williamstown.—Since the last report from this place 6 have been received from probation and 4 by letter. Six others have also been taken on probation. A class of ten members has been formed at the quarries. At the last bi-monthly communion a young man of eighteen started to serve the Lord. About \$75 worth of plumbing has been put into the parsonage, giving modern improvements. A new heating stove, which supplies heat for six rooms, and also has an arrangement by means of which fresh air is constantly brought in for ventilation, has been put in the sitting-room. Any parsonage committee planning to purchase new stoves will do well to look into the merits of this.

Marshfield.—The winter Preachers' Meeting for the south part of the district was held at this place, Feb. 13 and 14. Save as detained by the roads or illness, every person assigned a part was present. Among the specially interesting features were the papers by Rev. Dr. E. M. Smith, on "How Far is Ambition Justifiable in a Minister?" and J. A. Steele on "Why a Preacher should Read Fiction;" and the "Laymen's Hour" conducted by S. K. Huse, of St. Johnsbury Centre, president of the "Laymen's Praying and Working Band." The Association heartily endorsed this organization, and also its proposal to hold four tent-meetings in back communities during the summer months. The proposal of the Montpelier Preachers' Meeting to radically change the afternoon and evening services at Conference did not meet with the concurrence of the Association. The current opinion seemed to be that a Domestic Missionary Society ought to be formed, but the members did not commit themselves as to the details of this organization. Dr. Smith gave a cheering report of the religious life and scholarly growth of the students in the Seminary. Rev. H. A. Spencer also spoke in behalf of the institution so dear to every true Vermont Conference Methodist. Sermons of strength and force were preached by Revs. J. O. Sherburne and O. M. Boutwell.

RETLAW.

New England Conference.

Boston District.

Boston Preachers' Meeting.—Rev. G. W. Mansfield presided. Rev. W. G. Richardson led in devotional service. Chaplain McCabe delivered a stirring address on "The Missionary Outlook." It was in his usual vivid, thrilling and enthusiastic style. He particularly urged a return to God's way of keeping the tenth sacred to Him. Bishop Foster then introduced as a most honored visitor to New England, Bishop Galloway, of the Methodist Episcopal Church, South. The Bishop spoke briefly, but with much force and beauty, holding his large audience perfectly to the close of his address. His reference to the decided stand taken by his church for prohibition upon a purely non-partisan basis, called forth hearty applause. In his State of Mississippi he said that 67 out of 75 counties were enforcing the prohibition of the liquor traffic. Turning to Bishop Foster he thrillingly declared that, notwithstanding the sad silence of two years since the Bishop's burning appeal at the Ecumenical Conference in Washington for a federated Methodism, he wished to join hands with his brother in Boston and declare himself wholly pledged to a grand federation for all the sons of Wesley. "Let us erect no rival altars," was the signal for such a demonstration of Methodistic approval as has not been seen for many a day. Bishop Foster rose and advanced to Bishop Galloway, and the two clasped hands in a true, fraternal, Christian way. It was a scene very unusual, not soon forgotten, and that may mark itself as historic. Bishop Foster addresses the Meeting next Monday.

Boston, Bromfield St.—The scholars of the Chinese Sunday-school gave the officers and teachers of the school a beautiful reception in the vestry of the church, on Monday night, Feb. 12, the Chinese New Year's night. The scholars to the number of 120 were there, ready to give welcome to the workers of the school. In the audience-room of the church a fine program was given, which consisted of music by the Chinese orchestra. Scripture readings were given by ten of the Chinese scholars. Prayer was offered by the pastor, Rev. Dr. J. H. Mansfield, and an address was made by him. A chorus of twelve young ladies sang in Chinese, "Jesus Our King." Lot How gave the address of welcome in these words: "Kind friends and teachers, we are glad to see you on this our New Year's night, and we hope that we may make this evening one of enjoyment to all. I speak for all my Chinese brothers when I say that we are very thankful to you teachers for so kindly and patiently teaching us during the past year. We are glad for a better knowledge of English, and glad for the knowledge of the Bible, and the blessed gospel of Jesus Christ. We wish all our people could know of it also, and we hope that all the teachers will be patient with us, if we make mistakes, and not stop teaching until we know and love Jesus more perfectly. We bid you welcome here tonight. Our lips, our hands, and our hearts unite in a glad welcome to all. Once more, pastor, teachers and friends, I bid you a hearty welcome this evening in behalf of the Chinese Sunday-school of the Bromfield St. Methodist Church. All welcome to all." Lot How spoke in a clear and ready voice, and his address was heartily appreciated. Miss E. Bigney, the efficient and faithful superintendent of the school, gave response to the address in fitting and tender words. Then the scholars and teachers went into the vestry, and nearly two hundred sat down to a rich feast of good things furnished by the scholars. Before partaking of the feast, beautiful bouquets of flowers were presented to pastor, superintendent and teachers. Then the blessing of God was invoked upon the feast by the pastor in English, and by Goon Chung in Chinese. This school is a great success, and averages 75 Chinese scholars. Dr. Mansfield says: "We might have

many more. Will not the pastors of our neighboring churches bring our work before some of the young people, and secure teachers to help us? We now have about fifty teachers. We need many more. Bishop Malallen commends our work as most remarkable and important."

Rev. John Parker, D. D., of the New York Conference, will begin a series of revival meetings in this church Sunday, March 4, at 10.30 A. M. The meetings will continue afternoons and evenings for two weeks.

Boston, Winthrop Street.—The entire official board of this church, numbering 24 men, sat for a group picture at the studio of G. Waldrum Smith, on Feb. 22. The photographs are excellent. Then the gentlemen visited the Bellevue, where an elegant lunch had been prepared for them. To this they did ample justice, as became patriots on "the day we celebrate." The social hours spent together were exceedingly pleasant, and will not soon be forgotten.

Boston, Dorchester Church.—The people of this church enthusiastically entered into the plan of raising some money aside from their usual work. On the evening of Feb. 22 the vestries were thronged to hear the various experiences of those who had "turned an honest penny." Great were the surprise and delight of the company when the sum total of profits was announced to be \$600. Rev. G. A. Phinney, pastor.

Boston, Stanton Ave.—The pastor and family are to move into the new parsonage this week. It is a very beautiful house, modern in every respect, within three minutes' walk of the church. The cost is \$5,000. Generous and very wise arrangements have been made for its gradual payment. The Young People's Society of Christian Endeavor have recently put new sittings into the vestries.

Worcester, Grace Church.—Rev. W. T. Worth writes: "Rev. Dr. Jay Benson Hamilton, corresponding secretary of the Chartered Fund and of the Veterans' Relief Association, delivered a calm, clear, convincing address on his chosen theme at Grace Church, Sunday evening, Feb. 18. I have never heard such a forcible putting of the question, and believe that if it could be heard throughout our American Methodism, it would immensely stimulate sympathy and financial aid. He lectured the following evening under the auspices of Grace Church League, reading his mirth-provoking and tear-compelling lecture on 'The Circuit Riders in a Pullman,' to a delighted audience."

West Medway.—A revival greater in power than this town has known for many years has been in progress since Dec. 17. At that time Rev. W. P. Ray, of the New England Conference, began union services. Many conversions have taken place, and Christian people have been greatly quickened. Twenty persons are about to join the Methodist Church, and others are expected. Our correspondent speaks in strong terms of Bro. Ray's efficient and faithful labors. Rev. A. W. L. Nelson, pastor.

North Boston District.

Cambridgeport, Grace Church.—With pious unanimity the quarterly conference requests the return of Rev. Jesse Wagner as their pastor for the fourth year.

Leominster.—Some unique changes have been made in the interior of the church edifice: The lower vestibule has been provided with storm-entries and is heated; while the upper one has

(Continued on Page 12.)



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The Family.

SHUFFLE-SHOON AND AMBER-LOCKS.

Shuffle-Shoon and Amber-Locks
Sit together, building blocks;
Shuffle-Shoon is old and gray,
Amber-Locks a little child,
But together at that play
Age and youth are reconciled,
And with sympathetic glee
Build their castles fair to see!

"When I grow to be a man"—
So the wise one's prattle ran—
"I shall build a castle—so,
With a gateway broad and grand.
Here a pretty vine shall grow,
There a soldier guard shall stand;
And the tower shall be so high
Folks will wonder by-and-by!"

Shuffle-Shoon quoth: "Yes, I know,
Thus I builded, long ago!
Here a gate and there a wall,
Here a window, there a door;
Here a steeple, wondrous tall,
Riseth ever more and more;
But the years have leveled low
What I builded long ago!"

So they gossip at their play,
Headless of the fleeting day.
One speaks of that Long Ago—
Where his dead hopes buried lie;
One with chubby cheeks aglow
Prattleth of the By-and-By.
Side by side, twin castles grow—
By-and-By and Long Ago!

Long-Ago and By-and-By—
Ah, what years between them lie!
Yet, O grandires, gaunt and gray,
By what grace art thou beguiled
That thou sharest in the play
Of that little lisping child?
Children both, they build their blocks—
Shuffle-Shoon and Amber-Locks.

—Eugene Field.

Thoughts for the Thoughtful.

While I sought Happiness she fled
Before me constantly;
Weary, I turned to Duty's path,
And Happiness sought me,
Saying: "I walk this road today;
I'll bear thee company."

—H. R. Eliot.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God. —Frederick W. Faber.

Trust in God, as Moses did, let the way be over so dark, and it shall come to pass that your life at last shall surpass even your longing. Not, it may be, in the line of that longing: that shall be as it pleases God; but the glory is as sure as the grace, and the most ancient heavens are not more sure than that. —Robert Collyer, D. D.

What was it which nerved the Apostle's soul to bear reproach and false witness? Was it not this? I have a mission; "I am called to be an apostle through the will of God." Well, this should be our strength. Called to be a carpenter, a politician, a tradesman, a physician — is he irreverent who believes that? God sent me here to cut wood, to direct justly, to make shoes, to teach children. —Frederick W. Robertson.

Shall we say, "Thy will be done?" And on our own errands run? Vain and evil the design. We pursue, apart from Thine.

Teach us how to live this prayer; Reverently Thy plans to share! More than echoes of Thy voice, Make us partners in Thy choice!

Let our deeds be syllables Of the prayer our spirit swells; In us Thy design fulfill! By us work Thy gracious will!

—Lucy Larcom.

Clear your minds of the notion that any act of your lives is unimportant. Single acts are the beginnings of habits; every repetition of an act tends to make it habitual, and the forming habit is the registry of emotions and thoughts and deeds in the very substance of your physical organism. You are unconsciously writing a history in your nerves, and this history you cannot wipe out at will, as you may wipe out a scrawl on a blackboard; it endures and it reproduces itself. The thoughts of your mind, the purposes and impulses of your heart, your passions, your affections, your aspirations, and your beliefs stamp themselves indelibly on your nervous system; they cut channels of habit; they react upon your soul continually for good or ill; they shape your characters; and your character is what you are, what you will be always. —PHILIP S. MOXOM, D. D., in "The Aim of Life."

One of the laws of life is that all plants must yield fruit after their own kind. I must be content, therefore, to be just the species of plant, and to bear just the kind of fruit, the Divine Husbandman pleases. We do not always find that we invariably like to be what God has made us to be. Perhaps I would like to be a rose-bush, and blossom out in roses, when He has made me potato-plant, and wants me to yield potatoes. I might be tempted, in such a case, to get paper roses and sew them on. But what folly! A million paper roses could not turn my potato-plant into a rose-bush, and the first person who tried to pick

one would find me out! All I have to do is to see to it that, of whatever species of plant I may be, whether a homely potato-plant or a gorgeous rose, I become a healthy, vigorous plant, and fulfill without grumbling the law of my being. Be content to be what thy God has made thee, but do not be content until thou art the best of its kind. —HANNAH WHITALL SMITH, in "Every Day Religion."

I think that there are few things about our human nature which are more constantly marvelous than its power of acclimating itself in moral and spiritual regions where it once seemed impossible that it should live at all. The tree upon the hillside says: "Here and here alone can I live. Here my fathers lived in all their generations. Into this hard soil they struck their roots, and drank their sustenance out of its rocky depths. Take me down to the plain and I shall die." The gardener knows better. He takes the doubting and despairing plant and carries it, even against its will, to the broad valley, and sets it where the cold winds shall not smite it, and where the rich ground feeds it with luxuriance. And almost as they touch each other the ground and the root claim one another, and rich revelations of its own possibility flood the poor plant and fill it full of marvel with itself. —Philips Brooks.

I know a man who loves those that he loves, as he loves his own soul. Not very long ago he startled me by sending these words: "I have been with my children to lay away in our home cemetery the tired body of their dear mother, who fell asleep in Jesus on Sunday evening last. God is wonderfully good to me and mine; and we are very, very grateful to Him. My children are like their mother in unselfish efforts to help others instead of thinking of self; so they are gaining new strength through their new trials." I could not at first believe that this man had really lost the one he loved. A more quiet and faith-inspired state of mind in announcing a death-loss had never made its presence felt in my soul.

My poor sorrows, you will not say that that man loved his lost less than you love yours. But he could write that way because he did not seek the living among the dead. He did not consider his wife dead, nor did he believe that he had buried her in the cemetery. He says so beautifully that he had been with his children to lay away in the cemetery the tired body of their dear mother. Only "the tired body" was left there. But the mother herself was not there. She fell asleep in Jesus. —From "Heart Broken," by THEODORE E. SCHMAUK.

A BLACK ROSE.

N. A. M. Roe.

"I AM going to have every known rose in the world all gathered here in this house and garden. You shall see what a collection of beauty there will be. You shall have a rose every morning for your buttonhole, and roses every day for dinner; perhaps I shall have a rose party—who knows?"

Katherine Sweet was just out of school. Her mother, for whom the great rose-house had been built, was dead; and now she proposed to carry on the rose culture of which her mother had evidently been so fond. There were roses of all shapes and sizes and colors; they climbed the sides; they grew like trees, and blossomed as if their only business in life was to grow pretty and sweet.

Two of her mates were there calling, and Kittie Lee had an errand.

"Kathie, don't you want to take a place on the Mercy and Help department? I know you couldn't do it before on account of school and such a lot of other things. But there is so much destitution in the city — and a good deal of it is right in our part, too, some in our own church — that we are putting on a larger number than usual, and I thought you would have more time now, and — well, I wanted to see you doing it because — because He would like it. Can't you?"

"Dear me, Kittie, you never said anything like that before! What has stirred you up for poor folks all of a sudden? But you see just now I am going to give all my time and attention to finding a black rose for my collection. I have been to every florist's in town to find a black rose, and no one has a specimen. I know I have seen them almost black, and they are so rich-looking! I need just one of that kind to complete the collection. Mr. Blank, who has almost everything in the rose line, says it is very hard to find one a good shade of red, for they are really not black, but a sort of red-black. He has none, and Mr. Clark, who advertises so extensively, has none. I am afraid I shall have to leave this place vacant."

Katherine looked about the rose-house and sighed, but the two girls with her saw no reason for sighing. To them it was a vision of beauty, and in glaring contrast to the scenes of want and pinching poverty that they had heard the city missionary describe only the night before. The black rose would cost a sum that would put food

into some one of the starving households, or carry coal to warm the blue fingers of some childish sufferers.

"I wish you could have heard Mr. Bryant last night. He did tell such pitiful stories of the want he had seen. I could not get over it; but I can do so little that!"

"Perhaps I will do something later," said Katherine. "But just now I am so interested in this;" and her friends went away, each wishing that she had said more, though each admitted that it had been very hard to say the few words she did.

"She does not understand that it is the hardest winter we have ever had. We will go again in a week or so, and perhaps something will happen to show her all about it."

Mr. Sweet laid his hand on his daughter's head as they stood looking at a big bud on one of the newest of her roses, and said: "Your mother would like to see you tending her flowers so carefully, Kathie. She used to make a great many happy with them."

"Did she give them away?"

"She used to give them to the little street children. She used to give them other things besides roses, too; and, Kathie, I don't know much about it, but I'd like you to be just as near like your mother as possible. You look like her now."

Somehow she had not been able to put the girls and their errand out of her mind, and here was her father speaking of giving to the poor, and wanting her to be like her mother in that respect. Well, when she got this house fixed she would pay more attention to the poor.

"If you can't get a black rose, why don't you advertise? I guess you'd hear of one then," said her cousin Frank.

"The very thing! I'll write one for you to take to the office."

"I must say, though, that it seems pretty queer for you to be hunting up roses when a little chap came into the office this morning nearly frozen, and when I offered him ten cents to buy some mittens, he asked if he might get a loaf of bread instead. I'd like to know how many loaves of bread your black rose will buy!"

Here it was again! Had everybody gone mad on the subject of the poor?

"Hike" — Hezekiah was his name, but they never called him anything but Hike — "Hike, see here! Here's an ad. you'd oughter see."

"Oh, go 'long yo' foolin'! I know yo'."

"Tis, truly, black and bluely. Hope ter die."

That last remark was accepted among the boys as the strongest evidence of truth in the statement that could possibly be given, and as the sentence left the lips of the boy who held the paper, Hike went slowly toward him and finally leaned over his shoulder while he read out the advertisement that had attracted his attention.

"WANTED. — A black rose. Any person having one please bring or send to No. 258 Carroll Street, City."

"Dat ain't nuffin ter do wid me."

"Wal, I'd like ter know! Say, fellers, here's er chile who's complainin' 'cause his sister's out er work, and here's a place — prob'ly wants er ter wash dishes er suthin' — an' he says tain't nuthin' ter him."

"Dat don't mean folks, dat's roses."

"De ain't no sech thing as black roses. You ken go 'n arsk de man down ter de Square if de is, an' when ye find de ain't, you'll know it's jes 's I told ye, won't ye?"

A policeman turned the corner, and the boys scattered. Hike wondered all day about that advertisement, and he even went into the florist's on the Square and inquired about the black rose, and found it even as Tim had said — there were no black roses on sale, though money enough might possibly buy one. The florist "didn't know of any, though there might be such a thing."

He told his sister about it when he went home, and they decided it would do no harm to call at the place and find out. They talked it over all the evening and wondered what the wages would be, and before they retired Rose was as sure of the place as if she had already been engaged, and even went so far as to spend in imagination the wages of the first week.

"Is Miss Sweet in?"

The callers are Hike and his sister Rose, who have come to see about the place so much needed. Having entered and taken seats, Katherine soon came in, and looked with wonder on her callers as if she thought there must be some mistake, but the boy said: —

"We's com' ter luk up de place what ye advize in de mawnin' paper."

"Ise fo'teen, miss, an' Ise pow'ful strong fer dat age, an' I ken wash dishes an' keep

de house clean. Ise pow'ful at dat, I is."

"But I don't want anybody to wash dishes, and Sally, the servant, keeps the house in perfect order."

"Dar, I done tolle Tim 'twarn't so. I guv it ter him fust time I scotched him."

Rose was dismayed as she saw her cherished visions of earning something to help at home, in these terrible hard times that had come upon them, vanish; and though she swallowed and gulped, it was all in vain, and the tears overflowed and dropped into her lap and were wiped away from her eyes on a ragged mitten.

Katherine, too, was dismayed at the flood of woe she seemed to have started, and said, in her gentlest tones: "What made you think I wanted some one to wash dishes?"

For answer Hike drew out a crumpled paper and showed her the soiled and evidently much-read advertisement.

"Tim showed it ter me, an' he 'lowed 'twar a place fer Rose ter wuk, 'case dey warn't no black roses, an' in 'coos' it cudn't mean dat when de warn't none; an' Rose she's been out er wuk, an' we ain't skesly nuffin ter lib on 'cept what I gits er sellin' papers an' doin' tingz fer bigbugs what gimme ten cents er so."

Instantly the conversation of the afternoon came into Katherine's mind. She had been putting off God's work, and in His loving kindness He had sent it to her door. She had advertised for a black rose, and it had come, though it was not exactly the kind she expected. A feeling of awe filled her heart as she questioned the children and realized how dreadfully poor they were. How could she ever have thought of giving so much for a flower when here were human beings suffering such deprivations almost under her eyes!

Katherine sent word to Kittle Lee that she would like to work in the Mercy and Help department, and when they called to see about it they found the black Rose busy watering her mates in the rose-house, and Katherine explained that, as she wanted the black rose for a vacant place, she believed God had sent her to fill it. "I am going to give more of my time to other work. Rose loves the flowers. God knew she could do that work as well as I, and I can do the work for Him that she cannot."

Our League Scrap Book.

Without Wine Sauce, Please.

A young man sat at a hotel table with a gentleman and lady friend, for whom he felt the greatest respect. The waiter said to the gentleman, "Will you have some pudding with wine sauce?" "Yes," was the answer. The young man's craving for strong drink was aroused at the mention of the wine sauce, and he also was about to reply affirmatively to the waiter's question, when his lady friend quickly said, "Pudding without wine sauce, if you please." "Without wine sauce," came the young man's reply. Afterward, in the parlor, he said to her, "I want to thank you for doing me a great favor." She looked astonished. "You do not know what it meant to me when you said at the dinner table, 'Pudding without wine sauce, if you please.'" He then told her his struggle against strong drink and how near he had come to falling, saved only by her timely example. —N. Y. Evangelist.

Last Days.

A year ago, at this time, two who loved one another dearly were spending their last sweet days together. They did not dream that any parting was near. No shadow of death projected itself over their sunny pathway, and they went gaily on, the whole life of the household set to the melody of their unclouded happiness.

Suddenly one chill wintry morning the bolt fell. There was a husband desolate; there were little children motherless; there was a wee baby, like a rose leaf blown from a faded rose, lying in utter helplessness on the nurse's lap. The world went on just as before, but the clock of time seemed to have run down in that house which had been so bright and all in a moment grew so dark.

They never dreamed they were spending their last earthly days together, the two who drank the cup of love's bliss, with hearts so light and smiles so cheery. And this is the point of the reflection. Very many of us are spending our last days with some of our dear ones, or they are getting ready, perhaps unwittingly, to go away and leave us. Are these days being spent in so sweet and tender and loving a fashion that we shall have naught to regret when they are past? —Christian Intelligencer.

At the Chameleon Counter.

Girl (taking chained chameleon up and placing it under her chin): "Oh, I think they are just lovely. I have one at home that I take out with me sometimes."

Young Man (standing by): "Did you never think how these poor little things must suffer, brought from a tropical climate into a cold one?"

Girl: "Oh, I took mine out last night to a party."

Young Man: "What! Out in that cold snow-storm?"

Girl: "Yes."

Young Man: "Was it alive this morning?"

Girl: "Oh, yes, when I left home."

Young Man: "Then you don't think it cruel to take them out of a warm room into the outdoor cold?"

Girl: "Well, it is cruel, isn't it? I never thought of that." —Our Dumb Animals.

League Prayer-meeting Topics

March.

Rev. Matthias S. Kaufman, A. M.

March 4—"Elisha: The Beloved Prophet." (2 Kings 4: 8-37.)

"Beloved" is a friendly word, instinct with cheering energy. If applied to yourself, it vitalizes all your better nature; qualifying another, it at once intensifies your interest in that one. It endears, and is ever endearing in its influence. This term applied to Elisha wins us to him. He is the St. John of the Old Dispensation. Had he lived in the time of Christ he would have probably been that disciple's most congenial and intimate friend. Wherein rests his right to the appellation, "Beloved?"

1. In his kindly, responsive nature. He was approachable. There was nothing repellent in his spirit. His presence was attractive. The Shunammite invites him to her home. He accepts the courtesy and becomes a permanent friend in the family.

2. In his manly demeanor. This impresses the woman of Shunem favorably. She says to her husband, "I perceive this is a holy man of God." So dignified was he always in her home, as well as appreciative, that there were no indications of his wearing out his welcome. They assure him that they wish him to feel perfectly at home with them at all times. Another room is added to their house expressly for him, known as the "prophet's chamber."

3. In his patient, practical sympathy. A shadow falls upon the happy home in Shunem. Their dear boy is stricken down. Pale in death lies. The mother is heart-broken. She hastens to find Elisha. The intensity of her sorrow moves her to seize his feet as she prostrates herself before him. His servant is displeased, and would harshly send her away. But Elisha's heart is touched. He listens sympathetically. The servant is ordered to resurrect the deceased child. But this does not pacify her. He is urged to go in person and impart his own life-giving energy. Kindly he consents. Other work and other plans are left, and patiently he accompanies the sorrowing mother to her home. Here her lost treasure is restored. The dead son lives again. The beloved prophet is dearer than ever to that household.

INVISIBLE LINKS.

1. There is a great intangible net in society uniting within its meshes millions of human hearts. There are divisions and discord, but just as really are there communions and harmonies. These latter are effected by lovable dispositions. Said a friend to the Count of Toulouse: "I don't know what it is you do to charm all the people about you." Whereupon the Count gave expression to his own deep personal love for them. If we are loving, we shall be loved.

2. Unselfish interest in the well-being of others. When Mr. Howe was chaplain to Cromwell he never refused assistance to any worthy person, whatever his religious tenets. One day the Protector said to him: "Mr. Howe, you have asked favors for everybody but yourself—pray when does your turn come?" "My turn is always come when I can serve another," he replied.

3. The spirit that prompts men to labor for the general good of humanity. We find much more of this in our day than ever before was known. The "hard times" have recently brought to light numerous benevolent, philanthropic souls. There is springing up a race-consciousness which is making men and women feel more kindly toward all the peoples of earth. This "enthusiasm for humanity" promises to supplant hatred with tender and loving ministries to all who need. Love is destined to conquer the world.

March 11—"Jonah: No Escape from God." (Jonah 1: 7-17.)

"Si vis fugere a Deo, fuge ad Deum." This old Latin proverb crowds a great truth into a few words: "If you wish to flee from God, flee to God." No matter which way we turn, He faces us. This is a dreadful thought to the guilty soul that chooses to remain in sin; but to the one who yearns for noblest living it is rich with comfort and hope. Says the greatest delineator of human character: "Conscience makes cowards of us all." This is true because "Conscience and the consciousness of God are one." Impenitence shrinks from His look. Sorrow for sin cries: "Oh, that I knew where I might find Him!" The obedient heart finds in His presence "fullness of joy." It is never lonely. Every spot in the universe is home. A little boy being asked, "Where is your home?" replied: "It is where mother is." So the Christian's home is where God is. He feels,—

"Should fate command me to the farthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song, where first the sun
Gilds Indian mountains, or his setting beams
Flame on the Atlantic Isles—'tis naught to me,
Since God is ever present, ever felt,
In the void waste as in the city full;
And where He vital breathes, there must be
joy."

1. Jonah tried to escape from God because he was asked to perform a dangerous duty. But still

greater perils confronted him in the line of disobedience. It is always thus. Dangers lurk along every path—the Christian's path as well as that of the wicked. The latter have no promise of protection; the former are as secure as Almighty power can make them.

2. Jonah is weak and helpless when striving to get away from God. The elements are against him. Storms beat and roar about him. He is at the cruel mercy of the angry sea and the devouring shark. As a rebel he has no claims upon the Divine favor.

3. Jonah working together with God is a man of majestic, influential power. See him in the streets of earth's greatest city! They tremble beneath his tread. His voice is now the voice of God. In one day he has brought the whole population, from monarch to slave, down upon their knees. In sackcloth and ashes they all repent.

MOMENTA.

1. In a divinely-instructed conscience there is supreme authority. Disobedience brings ceaseless unrest.

2. It is impossible for the soul to conclude it is under no obligations to God.

3. The sense of duty is universal in moral beings.

4. Duty neglected or postponed is duty still.

5. It is no less difficult to escape from duty than from God.

6. As well might you attempt to escape from yourself as from Him.

7. Beautiful thought! God in the entirety of His Being is everywhere present. He loves you. Love Him!

"Speak to Him, thou, for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands and feet."

March 18—"Amos: The Herdsman Prophet." (Amos 1: 1; 9: 1-15.)

Contemporaneous with the triumphant, far-seeing Isaiah and the poetical Hosea, we see Amos, of Tekoa, a shepherd village south of Bethlehem. Here he lived nearly all his days, in the uneventful routine of a herdsman. With no special training for his office, he shone forth like a meteor for a short period, and then is again lost to our view. From Judah he traveled into the northern kingdom of Israel. There, as elsewhere, he found the calf-worship, not only entirely adopted by some, as at Bethel, but offensively united almost everywhere with the worship of the true God. This idolatry stirs his righteous soul to its depths, and gives to the sacred canon his series of logically arranged and artistically connected prophecies.

1. The political and religious condition of the kingdom at this date—about 753 B. C.—was such as to call for Divine judgments. Jeroboam II. has restored the nation to its former limits and splendor. They revel in unprecedented prosperity. Idleness and luxury, purchased by wealth, prevail. Idolatry threatens to obliterate all knowledge of the living Jehovah. The proper ordinances of religion have become burdensome. The high places do not present the man for the peculiar demands of the hour. Again God goes to the humble sheepfold and calls an untrained herdsman to sound for Him a bugle-blast of warning. All along the line of history men have been called from lowly places to high trusts. Many of the most eminent men of our own day in all callings were reared on quiet farms.

2. Amos had a message from God. This naturally falls into four parts: (a) Denunciations are hurled like thunderbolts against the wickedness of the nations bordering on Israel and Judah. (b) Then these two kingdoms are arraigned and condemned in scathing terms. (c) Various symbolic visions render more intensely impressive the Divine displeasure. (d) After the storm follows the sunshine of loving mercy. If they repent, God will favor them with His abundant love. Amos sets forth this evangelistic truth in most beautiful imagery taken from rural life.

HINTS.

1. If God has some conspicuous work for you to do, rest assured that He will provide you with the power necessary for its accomplishment.

2. When Amos had finished his prophetic mission, he returned to his former occupation, as Cincinnatus returned to his plow after serving the State. So you may be as useful and happy in the little duties of private life as in a public position.

3. Fidelity in lowly duties will be the best preparation for successfully meeting the demands of higher stations.

4. By hard study, close application, earnestness and purity of motive, daily strive to develop all your powers, that you may be ready for that post of responsibility which may be yours at some future day.

5. "Get thy spindle and distaff ready, and God will give thee flax."

6. Remember that God's eye is upon you. If true to Him, He will place you where you can be of most service to His cause.

7. To have His approbation is life. His final "Well done" will sound sweeter than all the harps of heaven to your soul.

March 25—"Esther: Risking All for God." (Esther 4: 1-17.)

Esther was a beautiful Jewish whose ancestor, Kish, had been among the captives led away from Jerusalem by Nebuchadnezzar. Afterwards when Cyrus issued the edict granting the Jews permission to return to Palestine, her family, along with quite a number of Israelites, preferred to remain in Persia. Her parents having died, she was reared by her cousin Mordecai, who was an officer of the court "at Shushan in the palace." Ahasuerus, the reigning king, became displeased with Vashti, his queen, and caused her to be divorced. This being done, the most lovely maiden of the empire was sought to be her successor. Esther proved to be the handsomest of all, and his choice fell upon her. At the suggestion of Mordecai she did not make known to the king her nationality. Soon afterwards the prime minister, Haman, by reason of personal enmity, represented to the king that the Jews throughout the kingdom were exceedingly pernicious; and he gained full authority to put them all to death. Esther was included in this wholesale doom; and this circumstance afforded her opportunity to turn the tide of justice in the rightful channel, and thus avert the worst consequences of the awful edict.

OBSERVATIONS.

1. As a daughter Esther was most affectionate and dutiful to her adopted father, and fully shared his patriotism for their nation. So when Mordecai was almost crushed by thoughts of the cruel decree, Esther heartily sympathized with him, and with him spent three days in fasting.

2. She was courageous. Full well does she know the fatal result of entering the king's inner court unbidden. Should he fail to extend to her his golden sceptre, death is sure. But at the immediate risk of her life she decides to go, if thereby she stands any chance of saving her people.

3. Note her wisdom. Although leaning hard upon God, she does not neglect to do her part. In royal apparel she presents herself, and when the sceptre is extended she modestly touches the top. Now having gained assurances of continued favor—even to the half of his kingdom—she invites him to a banquet, at which Haman is also to be present. Here at the opportune moment she exposes the meanness of Haman, and shortly he is hung upon the gallows he had prepared for Mordecai.

ADDENDUM.

By risking all for God, we place our interests in the hand that upholds the universe. While "risking all" may sound a little daring, it is the only rational thing to do. To risk all is to gain all. "He that loseth his life shall save it." When we risk all, then our faith mounts up on wings and from the heights of security may look down upon all perils and upward to everlasting rewards.

The Real Denial of Self.

In his address on Democracy, Mr. Lowell says: "A beautiful and profound parable of the Persian poet Jellaladeen tells us that 'One knocked at the Beloved's door, and a voice from within asked, Who is there? and he answered, It is I.' Then the voice said, 'This house will not hold me and thee. And the door was not opened. Then went the lover into the desert and fasted and prayed in solitude; and after a year he returned and knocked again at the door; and again the voice asked, Who is there? and he said: It is thyself; and the door was opened to him."

In this parable, there is, indeed, a most significant truth. One is almost inclined to think that here is one of those glimpses of Divine realities such as is sometimes granted to unevangelized men, like the call of Abraham, the light given to Melchisedek, the revelation received but disobeyed by Balaam.

Just in proportion as two persons grow near to each other, does the distinction between "me" and "thee" fade away. There is not an absolute union so long as either says "mine," "thine." A truly loving father scarce knows the difference between what is his own and what is his child's. Sacrifice which is to bring good to them is sweet. So, perhaps even in a higher degree, of husband and wife, if there be a true divine union. In fact, the very word, "union," derived from the Latin word "unus," meaning one, carries its own lesson. There is a real union only where the idea of two has vanished and the idea of one has taken its place. The husband, the wife (we do not speak of those who merely bear those honored sacred names, but of those whom God and the angels recognize as husband and wife, who will be so recognized in the spiritual world), the true husband, the true wife, says, "I value wealth, reputation, attractiveness, endowment, only as I may give them to you. My happiness is in adding to your happiness."

And, of course, all this holds in a higher degree of God and the soul, and all the more since God and the soul are nearer than any two souls are or can be. In fact, in a sense, God and the soul are nearer to each other than the soul is to itself. —National Baptist.

Little Folks.

LUCK.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in!

—EBEN E. BXFORD, in Congregationalist.

TWO ARE BETTER THAN ONE.

D WIGHT was very anxious to start for school. "I wish I could go now," he said. "Sanford has just gone by."

"Oh, well!" said his mother, "you know the way as well as Sanford does."

"Yes, mother; but 'two are better than one,' you know. What if Sanford should fall down, and have no fellow to lift him up?"

Mrs. Crawford laughed. She understood this somewhat bewildering sentence. Dwight had been learning his "junior" verse for the day, and had repeated it to her in wonderment; he had not known there was such a verse in the Bible: "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up."

"Very well," said Mrs. Crawford, after a moment, "if the case is urgent, go ahead; you can do the errands at noon. Only see to it that it is not you who fall, instead of Sanford."

Then Dwight kissed his mother, and made a rush for the door. It was easy to overtake Sanford. They jogged on together after that, at an easy pace. They were just entering the school grounds when Sanford nudged his friend's elbow. "Look there," he said, "up in that tree. I'll bet you a cookie that that is Joe Burke's paper with his corrected sentences on that he made such a fuss about. They blew out of the window when he opened it yesterday and have lodged in that hollow. Let's get a look at them."

The boys made a dash for the tree. Sanford went up its bare branches like a squirrel. "Yes, sir!" he called out; "these are the very papers. Good for him—mean scamp! he is always cheating, or doing an ill turn of some sort to a fellow. I wouldn't steal his papers, though he glared at me as if he thought I did; but I'm awful glad he hasn't got 'em. It's the only lesson he is sharp in; he won't beat me now."

"I'm glad, too," began Dwight. "Isn't it a lucky thing he had the window open when he ought not to have had? We'll come off with flying colors this morning, if he hasn't written them out again, and I don't believe he could get anybody to dictate for him to copy. We'll keep dark until after" —and here Dwight came to a sudden pause. "For if they fall, the one will lift up his fellow." Were they two on the very edge of a tumble? It looked like it. And what was that his mother said?

"Look here, Sanford," he said; "don't let's do it. That would be putting ourselves on a level with Joe for meanness. Let's take them in and tell him where we found them; they are all wet and muddy, but he can copy them before class."

There was a short argument, but Dwight prevailed, and the two marched into school, rescued papers in hand.

"I wouldn't be a bit surprised if you put them there yourselves," was Joe's gracious reply to this kindness.

"There's gratitude for you!" said Sanford as he moved away.

"Never mind," said Dwight, "we know we didn't; but, do you know, old fellow, you came pretty near a tumble this morning?"

"What from that tree? Nonsense! I never thought of such a thing as tumbling."

Dwight laughed; he knew what he meant, and he said to himself that mother would understand, but boys weren't so quick as mothers. —PANSY, in The Pansy.

Kept After School.

"I am sorry," said their teacher,
"To keep you, Tom and Joe;
I do not like to punish you,
Because it grieves me so.
But hopeful Tommy whispered
To naughty little Joe,
"If she's so very sorry,
May be she'll let us go!"

—AGNES LEWIS MITCHELL, in March St. Nicholas.

Editorial.**GOD'S FLOWER GARDEN.**

God's church is His flower garden. In it are the lilies, tall and stately, fair and pure. The roses, too, with their warm, rich colors and wealth of leaves, are there. Nor is the lowly, fragrant violet missing; nor even the common field daisy, with its honest, open face. God does not want them all to be alike. If they were, one of the chief charms of the garden would be gone. Each is good in its way, beautiful after its kind. Each has the complete approval and praise of its Maker while it is faithful to its mission, abiding loyally in its place and meeting all the calls its Creator makes. But if it uselessly and foolishly spends its time trying to copy some other more bountifully favored of heaven, it will quite miss its own peculiar excellence and wholly fail in its ill-directed ambition. If the violet can never acquire the attractions of the rose, no more can the rose attain the peculiar charm of the violet. The daisy is not the lily. True. But let it not sigh because of that. Neither can the lily do the special work which was entrusted to the daisy's humble powers. No flower in all the wide array can possibly be spared. There is not one but has some special grace or merit attainable by it alone. Let it cheerfully hold up its head for the Master's smile, and faithfully fill its niche in the Master's needs.

SINCERITY NO SUBSTITUTE FOR TRUTH.

A GREAT lesson with wide application is conveyed by the significant words of Paul in the third chapter of First Corinthians, regarding the two different kinds of builders. He teaches us that between truth of work and mere sincerity of work there is a wide gap. One class of laborers on the great structure of God's temple are putting in poor materials—"wood, hay, stubble;" in other words, they are teaching incorrect doctrines, they are identified with erroneous systems. They do not know their views to be unsound; they have been brought up to believe them all right. Through some hallucination what is really wood has seemed to them to be gold. Hence they will not be condemned with such as are willful deceivers or willingly deceived. Nevertheless their good intentions, though thus saving them, cannot save their work. Its worthlessness will by-and-by appear. The law of cause and effect will take its course. Hay will not stand the fire like silver. Superstition and fanaticism will not put moral fibre and vigorous spiritual strength into a nature. Time tests all teaching; and eternity has yet more gruesome revelations. With shame and sadness and keen sense of loss, as one who, fleeing from a house in flames, looks pitifully upon much labor going up in smoke, will those who have, even innocently, propagated error, look back from the portals of eternity upon the scene of their misdirected toil.

The lesson is twofold. On the one hand we are not to set down as necessarily a sinner him who is even prominent in promulgating error. But, on the other hand, we are not to accept sincerity as a substitute for truth or abate a jot of our strong desire and purpose to have it in its purity for our portion. Nothing can take its place. Nothing is so much needed in the world. This alone will satisfy the soul, feed the intellect, build up national life, and bring in the kingdom of God.

TWO KINDS OF CHRISTIANS.

THERE is a kind of Christian with whom things never seem to go right, who is out of sorts about something or other most of the time; who is testy and fussy, hard to suit and seldom pleased, frequently pouting, but rarely praising. He can hardly be called anything better than a libel on our bright and beautiful religion. It is not our groans, but our thanksgivings, that glorify the Master. "An ounce of cheerfulness is worth a pound of sadness to serve God with." The spontaneous song of the soul at peace with itself has far more power to help than the fervent prayer of the gloomy saint. The smile that bubbles up and rippled forth from a heart full of joy is one of the most healing, helpful influences in this weary, sinful world. It tells of love, and elicits it. It brings the sun, and drives the dark. "A merry heart doeth good like a medicine." The soberest truths will often go further and sink deeper when spoken with smiling lips than when uttered with a rigid countenance. Some there are who

need most of all to learn to laugh, and who would be wonderfully improved if they were more given to merriment. Mirth at proper times is good. To be funny is not a sin. The more we abide in the blessed estate of little children—the state on which Christ showered so many benedictions—the more inclined we shall be to laughter, which has been truly called "the language of delight, the poetry of childhood, the bird-song of babyhood."

A HARMFUL INNOVATION.

A "FAD" is usually an innocent and harmless thing. It has its day, and then it is gone. When it invades the community people laugh and ridicule it out of existence. But when it invades the church it is not subject to universal ridicule, and its extirpation is a more difficult matter. Just now the churches are suffering from the presence of a fad. It is the introduction of militarism. In most churches it takes the form of the Boys' Brigade. In our own church it appears as the Epworth Guards. Our church is suffering from it, and will continue to suffer until the governing power puts its strong hand upon those who have thrust this latest and most pernicious institution upon her. It is hoped that our people will be wise enough to see the folly of grafting a military arm upon the body of our church, and will absolutely refuse to lend their assistance to the building up of this uncongenial and hurtful organization.

Emphatic protest is hereby lodged against the Epworth Guards because the institution is altogether out of harmony with the spirit of Christianity. That alone ought to condemn the movement and prevent its further extension within our church. How can this military feature be brought into consistency with the utterances of the Master? How can the carrying of guns and swords—*instruments of slaughter*—aid in "the development of Christian manliness?" What business has the Methodist Episcopal Church to meddle with these things? Methodism is set for the care of men's souls, and not for their instruction in military tactics. Paul, true enough, exhorts Timothy to "fight the good fight," but it is a "fight of faith," a spiritual warfare. There are indications that the church is depending too much upon various material agencies to do her divine work. This being so, it must not be thought strange that in this reaching out after material things there is a great loss of spiritual power. Methodism cannot accomplish much with carnal weapons.

Then this movement commits the church to a policy which she has not hesitated to denounce in others. It is generally known that the Roman Catholic Church has her "cadets"—a body of young men and boys who are regularly drilled with musket and sword. How furiously have the Protestant press and pulpit fulminated against these "cadets!" But now the Protestant churches have fallen into the same snare, and their fulminations are necessarily at an end. The policy of the Roman Catholic Church in training her "cadets" is inimical to the peace of the church, the spread of the truth, the development of Christian manliness, and the welfare of the State—and so is that of those Protestant churches who have imitated her. Not while a single sword or musket is permitted to remain in the hands of a member of the Boys' Brigade or Epworth Guards can objection be made consistently against the practice of any other church whose motives are judged to be of an ulterior character.

Another objection to the Epworth Guards arises from a possible ultimate influence it may have upon its members. The military idea often captivates boys and young men, and it is not surprising that many recruits are found for the Epworth Guards. If a halt could be called at this point it would not be so bad, but the tendency will be that the Epworth Guards and Boys' Brigade will become feeders to the State militia—that fearful maelstrom which has sucked down thousands of promising young men. The church has sadly mistaken her mission when she consents to become a recruiting office. The plea set forth by ex-President Harrison in a recent magazine article in behalf of military discipline for young men is quite ingenious, but, for all that, it is hypocritical for any body of Christians to pray for the cessation of war and the coming of the era of universal peace, and at the same time teach its young men the arts of war under the guise of securing "the development of Christian manliness."

Again, the Epworth Guards movement is hurtful to the Epworth League. It must be regarded as very unfortunate that the former was attached to the latter cause.

That connection, which many regard as unauthorized, should not have been made. It is doubtful whether the General Conference will look with approval upon this rather extraordinary performance of the Epworth League Cabinet. Already in many places the League has been hampered by this vicious military feature, to which scores of people have a strong aversion. The principles of the League are in closest harmony with those of the church. Can as much be said for the Epworth Guards? The sole object of this organization, according to its constitution, is "the development of Christian manliness in young men and boys." Is Christian manliness to be developed by means of guns, swords, uniforms, flags, drills, and all the clap-trap and nonsense of militarism? Must the church make such lavish use of material things in order to secure Christian manliness? Cannot this very-much-desired quality be abundantly developed by other and better means which the church already possesses? Are we so poverty-stricken, or so palsied, that we must call in as aids to our spiritual development influences which are wholly of an unchristian character? Does the skillful manipulation of a musket furnish evidence of Christian manliness? Does the presence of an armed body of young men increase the spirituality of a congregation? Does the preacher break the bread of life with greater satisfaction to his people when a lot of muskets are stacked before the pulpit?

Away with this military nonsense! There must be some other and better way to develop Christian manliness in our young men and boys. It has not been found in the Epworth Guards. The sooner this organization is mustered out, the better it will be for the coming generations of Methodism. Let it be suppressed!

Prof. R. T. Stevenson's Lecture.

THE ninth lecture in the course on Homiletics by alumni before the Boston University School of Theology was delivered, Feb. 20, by Prof. Stevenson, of the chair of history in Ohio Wesleyan University, a member of the North Ohio Conference and an alumnus of the class of 1877. His theme was, "The Permanent Progress in Homiletics." He was introduced by Dean Buell in a happy and reminiscent way, and enthusiastically received by the audience.

He said: "The preacher belongs both to the past and to the future; he is at once conservative and progressive. The old and the new are his. The preacher altogether in the past is a back number, not likely to be much regarded by men of today; and the visionary, living altogether in the future, can be hardly more influential; but the one gathering the wisdom of the past and the prophetic instinct of coming developments into his own personality will be sought after by the men about him.

The permanent element in homiletics is the faith once delivered to the saints and placed on record in the Holy Scriptures. In its letter and form this element abides the same in all ages; the office of the church is to interpret, not to enlarge or improve, the record given by inspired men. Some regard the revisions now going on in the creeds of Christendom as a departure from the record of revelation. But this is a mistaken view. The old book of revelation remains, but the new age into which we have come demands a larger interpretation. A revelation for all nations and ages must in the nature of the case take on fresh colors and find better interpretations in the lands and ages through which it passes. The interpretation of revelation could remain the same only when confined to a single land and to a non-progressive people. In sending the message abroad through all the earth enlargement in interpretation became inevitable. Old creeds and theological systems are outgrown and replaced by better ones. The shortening of the creed is harmless while the life of the church remains. The life will preserve orthodoxy.

The progressive element in homiletics is given in the great commission: "Go into all the world." The preacher was to be the advance guard of Christianity. He was not to wait for a call from a congregation, but he was himself to call the congregation, and in doing so was to adapt himself and his message to the lands and ages through which he passed.

The fancy that there is any absolute standard in homiletics for all time is baseless. What was good for the Greek was not suited to the Roman; what was prized by the ancient is not necessarily adapted to the modern. The preacher's method must be adapted to the age and people to whom he is sent. Some of the same principles enter into all the methods, but with very different combinations. The Reformation had its standard, the eighteenth century its, but our century demands much that is different. The preacher must study conditions and the needs of his time and place; his rule must come from the facts about him rather than from the masters of other ages. In matter as well as manner the preacher is to study adaptation. His message must be the message for his age. However excellent some other may have been for its time, it may be of no value to the preacher of today.

It may not be suited to the needs of the people.

We are in the midst of a great tidal movement towards a fuller recognition of the corporate life of the human race. As never before, the race is viewed in its wholeness. The study of sociology has advanced to the front. Parts of society had been studied; the relations of the parts to each other are now under consideration. The machine and the new applications of steam and electricity have centralized populations. Men have drawn together, so that they touch and jostle against each other. As a result there must be a new adjustment of social relations. New questions arise, new duties are imposed, and new guards must be set up. The word of the hour needs to be spoken from the pulpit. The meaning of the crisis is not yet fully understood by the people. The change has produced ill in society which the remedies outside the Gospel fail to reach. The Christian preacher holds the key to the situation. The hurt of society can be healed only by the means proposed in the Gospel. Socialism proposes to regenerate society without regenerating the individual, and to solve the social problem without eliminating the factor of sin. It can never be done. Christ began the other way. He renewed the individual and then used that regenerated life to season and save the social mass.

The new pulpit to meet the demands of the age must be independent. The preacher must do his own thinking. Burn your books of sermonic skeletons and compilations of stale illustrations; make your own plans and find the best illustrations around you in society. Study the social and economic questions of the day, and be able to speak on them intelligently and wisely. But while independent, the pulpit must retain its hold on the past. The individual experience is fragmentary. The preacher is but one witness in a case in which evidence comes from all sides. His personality is not the law for the church. His testimony is to be weighed and accepted at its intrinsic value.

The pulpit is a giant, another Samson, to overthrow the temples of idolatry and make way for the cause of Christ. Never before had it so grand an opportunity. The age awaits the glorious message, and will be elevated and ennobled in the proportion that the principles and grace of the Gospel are appropriated and applied by the people.

Notable Missionaries in Boston.

A N unusual privilege was enjoyed last Sunday in Park St. Church, this city, in listening to Rev. J. Hudson Taylor, the director of the China Inland Mission, and Miss Geraldine Guinness, daughter of Dr. H. Grattan Guinness, of London, for four years an evangelist in Central China. The pastor, Rev. I. J. Lansing, D. D., gave the missionaries an affectionate and appreciative introduction to the large congregation. Dr. Taylor is decidedly English in person and speech. With massive head and brow, and auburn hair and beard, he reminds one of Joseph Cook, except that he is noticeably short in stature. Still so young and fair of countenance is he that it seemed quite remarkable to hear him say that he first went to China forty years ago. The work committed to him has grown from the smallest beginnings until now there are six hundred missionaries at work in China whom he has been instrumental in sending to that needy land. Mr. Taylor is a most striking illustration of the possibilities and power of a simple and implicit faith in the Word of God. The gist of his address may be put into this favorite expression of his: "The work of God is God working," and it is our business to learn His will and to fall into the currents of His activities. He illustrated his thought by saying that it would be very hard to try to push a train of cars or run along beside it, but it was very easy to take a seat in the cars and be carried in them to the point of destination desired.

It was quite an innovation to listen to a woman in this old historic and Pauline pulpit at a regular Sunday service. Miss Guinness spoke with rare simplicity, but with great impressiveness, upon the "Living Christ." She seemed the embodiment and illustration of her theme. As she told of her experiences in China in bearing a knowledge of the "living Christ" to the benighted women of that land, her face was radiant with more than human love and her eyes were moistened with tears. We have rarely listened to addresses so inspiring and helpful, and we advise our readers to hear these elect servants of the Master if an opportunity is afforded them to do so.

Personals.

President Harper of the University of Chicago has been thoroughly converted to co-education.

Bishop Mallalieu and family are now comfortably settled at the episcopal residence in Buffalo, N. Y.

Rev. John McNeill, the distinguished Scotch evangelist, is on his way to Australia to engage in revival work there.

Rev. P. S. Henson, D. D., during his nearly twelve years' pastorate of First Baptist Church, Chicago, has received 1,811 persons to membership.

We greatly regret to read in the *Central* that "Rev. Dr. C. N. Grandison, a brilliant and distinguished member of the Delaware Conference, and pastor of the Zion Church, Wilmington, who has been afflicted for several months with insomnia, the result of overwork and an attack of la grippe, is now suffering from nerv-

ous exhaustion, accompanied by a disordered mental condition. It is thought that with rest and special treatment he will soon be able to resume his ministerial work."

— Rev. D. C. Thatcher, of Sheldon, Vt., continues in a critical condition, with little hope of recovery.

— Rev. J. W. Davis and wife, of Oxford Church, St. Paul, Minn., have been bereaved of their four children in the short space of twelve days.

— Rev. E. S. Stackpole, D. D., is assisting the pastor of Grace Church, Bangor, Rev. H. E. Foss, in a series of revival services, with excellent results.

— Bishop Ninde will leave for an extended tour through eastern Asia some time during the month of May. He will visit Japan, Korea and China.

— Bishop Vincent is invited to accept the position, for another year, of "Harvard Preacher" at the University, and he has signified his acceptance.

— As the steamer "Paris," on which Bishop Newman and wife were to sail, was disabled, they embarked on the "Etruria" of the Cunard line, Feb. 24.

— Rev. J. W. Webb, D. D., of Central Church, Wilkesbarre, Pa., has, as the result of a great religious awakening, received more than 148 to church membership.

— Rev. Charles Garrett, whose work in Liverpool has been so abundantly used of God, and who is now in his 68th year, has lately been in somewhat feeble health.

— Rev. L. B. Bates, D. D., of East Boston, has announced to his congregation his purpose of devoting himself entirely to evangelistic work at the close of this Conference year.

— Prof. S. F. Upham, D. D., made a welcome call at this office on Monday. He spent Sunday with the churches at Waltham, speaking on missions, and securing unusually large collections.

— Philip Armour, of Chicago, still observes a habit he contracted in his boyhood of going to bed every night at nine o'clock and rising with the sun. He gets to his office long before most of his clerks.

— B. Fay Mills is holding great meetings at Montreal. The largest churches of that city are too small to hold the crowds of people who gather nightly and sometimes twice and three times a day to hear him.

— A. Conan Doyle and Dean Hole, of Rochester, will arrive in this country next October. They will both lecture in the large cities, and the former will tell his hearers some of the adventures of "Sherlock Holmes."

— Eugene Keeler, of Concord, N. H., the son of Rev. S. C. Keeler, has been dangerously ill for some weeks with pneumonia. It is hoped that he has passed the crisis. Mr. Keeler is the able Concord correspondent of the *Manchester Daily Mirror*.

— The *Independent* is pleased to say, in its last issue: "A series of articles on 'Methodism in the Great Cities' is a feature of ZION'S HERALD. Its last one is on New York city, by Dr. James M. King, than whom no one, probably, knows the subject better."

— The New York East Conference will take a new departure at its next session by introducing lectures among its exercises. The first of these will be given by Prof. H. G. Mitchell, on the subject, "Profit and Loss; a Reckoning with Biblical Criticism."

— Rev. J. S. Meyer and Mrs. Lucy Rider Meyer are making addresses upon deaconess and hospital work in New York city. It is reported that New York Methodism will make a determined effort to persuade them to assume charge of these departments of church life in that city.

— Rev. William Arthur, the veteran author of "The Tongue of Fire," has now permanently taken up his abode at Cannes, France, and is much improved in health. He devotes his leisure to literary pursuits, but continues to take the deepest interest in all matters affecting the work of Christ.

— Rev. Cohar D. Smith, D. D., LL. D., died at his home in Franklin, N. C., Jan. 30. He was 82 years old. He was a member of the Holston Conference for fifty years, but was lately transferred to the Western North Carolina Conference of the Methodist Episcopal Church, South. He was, until recently, State mineralogist.

— The *Springfield Republican* observes pertinently and suggestively: "There will be general surprise over the fact that the man who is ready to incite men in the mass to 'clean out' the Massachusetts Legislature is the product of colleges and of universities. Morrison L. Swift has been in Boston a good many months, with headquarters at the 'Equity House,' so called. This, according to the investigations of the Boston reporters, is a boarding-house at which agitators of foreign antecedents have been accustomed to gather, rather than the self-respecting type of workingmen out of employment. There some sort of socialistic propaganda has been carried on, led by Mr. Swift. He was born in Ohio in 1856, attended Western Reserve College in 1875-'77, Williams College in 1877-'79, and then became a student of philosophy and political science at Johns Hopkins University, where he was a fellow in philosophy in 1880-'82. Then he studied for a year in Berlin University, Germany, and since has been lecturer, writer—and now agitator. It is a case where great zeal is not coupled with sufficient dis-

cretion and breadth—or misdirected effort, of learning only too poorly digested."

— Hon. Samuel James May, chief justice of South Australia, who was a delegate to the Second Methodist Ecumenical Conference, which met in Washington, D. C., and lieutenant-governor of that colony and its dependencies, has been, in view of the absence of the governor from the colony for a period of six months, duly appointed and commissioned governor and commander-in-chief.

— Of Dr. George D. Herron, whose contribution upon "The Kingdom of God" was recently published in our columns, the *Christian City* says: "He is an advanced thinker, some suppose too far advanced, but the man with a message is the characteristic figure of this age, and Dr. Herron has a message which thoughtful men are taking the trouble to hear."

— Rev. Dr. Philip S. Moxom, recently pastor of the First Baptist Church of Boston, has accepted a call from the South Congregational Church of Springfield, Mass. He is to receive \$5,000 a year, and will begin his duties at once. Here is another indication of the growing tendency on the part of the Congregational Church to re-enforce its pulpits from other denominations.

— Miss Annie Butcher sailed per steamer "Etruria," Feb. 24, for Liverpool, expecting to take steamer from London, March 22, for Bombay. She goes to the aid of Miss Easton in the school of the Woman's Foreign Missionary Society at Naini Tal, India. Miss Lily D. Greene, of Chicago, will sail from New York, March 10, and join Miss Butcher in London, sailing thence to India.

— The *Northwestern* observes: "Rev. F. S. Hoyt, D. D., presiding elder of Sandusky District, after nine years' residence in Cleveland, has removed to Sandusky, Ohio. When ready to move he packed seventeen boxes of books. Of these he sent one box to the Methodist Historical Society of Boston, Mass.; two boxes to Wesleyan University, Middletown, Conn.; three boxes to Baldwin University, Berea, Ohio; some to his children, and has a valuable library yet on his shelves."

— Mrs. Letitia Blakemore, widow of the late William Blakemore, died in Roslindale, Feb. 24, aged 84 years. The influence upon the community of Mother Blakemore, in herself, her children, and her children's children, is greater than men can know. Blessed with health permitting her to attend the social and spiritual meetings of Bethany Church, she was a factor in the church's prosperity until the very last. Suddenly called to reward, her earlier life, old age and translation were well-nigh ideal. A worthy tribute will appear later.

— Boston Methodism gave a sincere and hearty welcome to Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, on the occasion of his visit to deliver a lecture before the School of Theology of Boston University. A report of the able and eloquent lecture will appear in our next issue. Bishop Galloway has exhibited the fraternal and Christlike spirit which is so grandly characteristic of him in the hospitable welcome which he has extended to our Bishops when called to preside over the Mississippi Conferences. He has frequently honored our Conferences when in session by his presence. He is able, brave and devoted, a loving servant of all men, whether white or black. We were delighted with his visit, which, it is hoped, may be repeated at an early day.

— The *Central Christian Advocate* thus characterizes the member of the Book Committee from the First District: "Rev. Dr. A. F. Chase, who represents the New England Conferences in the Book Committee, is an experienced educator. He has been ten years at the head of the Seminary at Bucksport, Maine, which he is now serving; before that he spent two years at Wilbraham, and twelve at Kent's Hill, Maine. During his present administration he has doubled the attendance of the institution. A friend in Illinois has promised \$5,000 to this worthy school, provided other friends will help make up an endowment fund of \$50,000. One of the phases of school life which ought to characterize all our Methodist institutions, finds constant illustration in this school in Maine, where 400 conversions have taken place in ten years, an average of one each week for every school year."

Brieflets.

The *Baptist* (London) speaks of Mr. Stead as "still sensationalizing in America."

The contribution of Rev. F. M. North upon "The Unemployed Poor of New York," found on page 11, is especially pertinent and suggestive.

The Jewish community in London recently celebrated, for the first time in their history, the return of the Jews to England under Oliver Cromwell.

Rev. F. H. Knight, president of the First General District Epworth League, has arranged for the present League issue "The Young Laymen's Symposium," found upon the 2d and 3d pages.

The Supreme Court of Michigan has handed down a decision in which it is affirmed to be unconstitutional to impose a sentence upon an infibulate to be treated at a Gold Cure establishment at the expense of the State.

Four great words that must be duly considered by every responsible being are these: I Am, I Ought, I Can, I Will. He who reflects aright upon these potent monosyllables, will find him-

self quite out of accord with all the dreary, dismal notes which materialism in any of its forms gives forth. Whoever says I can and I will, is using language meaningless in the mouth of a machine. So speaking, he bears testimony to the consciousness of that within him which is in no sense the product of the blood. And he who utters that grand thing, I ought, thereby links himself with the great Spirit whom we call God.

ZION'S HERALD can be secured for seven months for one dollar.

Aggressive Methodism, edited by Rev. F. M. North, assumes a new head—the *Christian City*. It is devoted to city evangelization, and is one of the best publications in this line that comes to our table. A copy may be secured by addressing the editor at Fifth Ave. and 20th St., New York.

Professor Henry Drummond resumed his address to Edinburgh students on a recent Sunday, and dealt specially with the objection that religion makes life uninteresting. If they became Christians, he said, they would continue to enjoy all the pleasures and recreations that were worth having.

Prof. B. F. Leggett, of Ward, Pa., sends the following humorous verse regarding his impressions of the HERALD in its new form:

DEAR PARKHURST: 'Twas with glad surprise
The HERALD's new dress met my eyes.
Unlike the wine of which we're told,
The new is better than the old.
All hail the HERALD! May its page
Yet find a vaaster heritage;
Its years increase yet more and more
Till it forgets the dress it wore
When frail rheumatics were imperilled
In spreading out their ZION'S HERALD.

Lady Henry Somerset, speaking recently at a great temperance meeting in Bradford, England, said she supposed we should soon see a revision of the Prayer Book, and when they came to no work being done on the Sabbath by man-servant and maid-servant, it would be added, publicans, barmaids and potboys excepted.

The Woman's Missionary Society of the Methodist Episcopal Church, South, has 28 representatives in the field—16 in China, 13 in Mexico, 8 in Brazil, and 4 in the Indian Territory. During this year 11 have been sent out. In all there are 53 schools, with 2,130 pupils. The appropriation for the current year is \$94,245.

So prompt and appreciative has been the response to our "\$1 Trial Offer," that it will be continued until the first of April. The HERALD will be sent from the first of March to the first of October (seven months) to new subscribers for \$1. Will our readers please announce this generous proposition to non-subscribers?

Rev. John M. Reid, D. D., says of the last Report of the Woman's Foreign Missionary Society: "I appreciate quite a number of new and important points in it. Any one who is willing to examine this booklet can be informed of nearly all features of this heaven-prospered work. There are lots of 'hallelujahs' to me in its 'dull' statistical tables."

The *Independent* observes: "The banner Conference of the Methodist Episcopal Church in the number of Sunday-schools is not in the East, the West or the South—not in this country at all. It is the North India Conference. Those who think the Gospel has made little progress in India need to rub their eyes and wake up to the facts."

The *Voice*, in its issue of Feb. 22, has an able and pungent editorial entitled, "An Appeal to the Records," suggested by the recent symposium in our columns in answer to the inquiry: "Has the Third Party Advanced the Cause of Temperance?" The *Voice* in its editorial asks the question: "Have the Two Old Parties Advanced the Cause of Temperance?" and answers with an emphatic negative.

The preachers of the North Boston District, at their regular meeting in Hudson last week, did not take kindly to the endeavor being made by Worcester to demolish their district. They unanimously protested against it, and appointed a committee to present their side to the public and the Bishop. This will very shortly be done, and they ask all interested to wait for this presentation before making up their minds.

We are afraid that the experience which came to two of the audience which listened to Dean Stanley's first sermon is often repeated in these days. The Dean's first sermon was delivered in a little village near Norwich, and after the service two old women were overheard discussing the maiden discourse. "Well," said the one, "I do feel *empty like*." "And so do I," replied the other. "That young man did not give us much to feed on."

At the meeting on Monday evening, Feb. 19, in Calvary Church, New York, for the benefit of St. Christopher's Home, Bishop Andrews presiding, Bishop Foster made an admirable address advocating the claims of this institution, and the pastor, Dr. James R. Day, took charge of the collection. Mr. J. D. Archbold generously offered to duplicate the gift of every dollar contributed. At the close the amount raised for the Home amounted to \$6,000.

The biographer of Charles Dickens declared that the great novelist was without a "city of the mind" in which to take refuge from the disappointments inevitable to the estate of man. It is a very good thing to have such a city. It is still better to have—whilst every child of God possesses—a place in the Rock of Ages which has been cleft for us to hide in. Then nothing

can shake our sure repose. No firmest fortress is half so secure. No enemy can penetrate our retreat. It is a nook where perfect peace continually abides. And the best of all, that all may there find shelter.

One of our ablest ministers, stationed in a large city, writes: "That article by Dr. King on Methodism in New York was to the point, and we might as well face the facts one time as another. It was a truthful description of our churches in many places, to my personal knowledge. We need an increase in spiritual power, to be sure, but there are also some changes that are needed in the Discipline. Some customs and requirements that were valuable at one period of our development are no longer so, and we shall always be stunted until we cut loose from the past and set our face toward the future."

Our ministers are showing a hearty appreciation of our "\$1 Trial Offer."

We regret to learn that the new church at Waitfield, Vt., of which Rev. W. E. Douglass is pastor, was totally destroyed by fire, Feb. 26. It was valued at \$8,000, and insured for only \$3,000.

"For the Least of These; or, An Evening with Mary Reed," is a complete missionary program, which has been compiled by Emily L. Harvey and Lucia F. Harrison. The program is neatly printed, and is inclosed in stiff paper covers, with a picture of Miss Reed as a frontispiece. Miss Reed, it will be remembered, is our missionary to the lepers in North India, and an evening devoted to a *résumé* of the self-sacrificing life and work of this noble woman would bring fresh inspiration to our W. F. M. S. auxiliaries. A leaflet containing a full account of Miss Reed's life accompanies the program. Send to Miss M. A. Nichols at New England Branch Headquarters, 36 Bromfield St., for information.

How easy it is to fall into the current and swim with the stream! But certainly this course cannot be called noble, nor will it satisfy a soul of sterling worth. Far higher is it to be a positive force for good. Greatly needed is leadership. The best causes are comparatively at a standstill because so many prefer the way that is easiest, and take their cue from somebody else instead of looking to God in secret and then striking out for the right in public with manly independence. Do not be an echo, brother! Have a mind of your own, and fear not to speak it forth. Be not simply good, in a negative, namby-pamby sort of way; be good for something, and let everybody know where you stand.

Dr. Theodore Cuyler, writing upon the subject of "Warming Up," contributes these suggestive and helpful facts: "Sometimes a pastor's heart gets into such a holy flame that he changes—by God's blessing—the atmosphere of his church. When Dr. Thomas H. Skinner was pastor of the Arch Street Church, Philadelphia, he got his elders together and they sought a baptism of fire from heaven. It came; and it spread through the whole congregation. Charles G. Finney used to get into a glow himself, and then 'the fire burned.' I am now reading the lately published 'Diary and Letters' of my beloved friend, the late Dr. Andrew A. Bonar, of Glasgow—the biographer of McCheyne. The book shows that he kept up an anthracite heat in his ministry by perpetual prayer. He had an immense power of the knee. On a certain Saturday he writes in his diary: 'Desire appeared to me all day to be prayer smoking as incense in my heart.' It was the same way with McCheyne. The walls of his study were witnesses of his prayers; and he lived before his flock just as he prayed before his God."

In addition to the \$100,000 from a gentleman in Ohio, announced in December last, a lady of New York city, who is member of the Methodist Episcopal Church, has just given to the American University \$100,730. This is an endowment fund for a professorship. As the department of history is the first one contemplated by the trustees, this noble gift furnishes the foundation for that department. The trustees have determined that only stone or marble buildings, to harmonize with other public edifices of Washington, be erected on the University site. Singularly enough, the gifts so far have been for endowments. The friends of the University, who are planning to aid it, should see the necessity of buildings for the early development of the institution. Those first needed are the Administration Hall and the Hall of History. It is strongly hoped by the trustees of the University that this year may witness the erection of these first two buildings, and that two persons will be found who will furnish the funds necessary for their completion.

It is well to inquire somewhat closely whether our goodness has beauty in it. To be good and at the same time ugly or disagreeable, is to do much harm while meaning to do the opposite. Such unintelligent and ill-fitting goodness as repels instead of winning is quite too common in our churches. Some people seem to think that if they love the Lord they are excused from being kind to their fellow-men, and need pay no attention to politeness. What a travesty on our sweet and beautiful religion! What a pity that its lovely harmonies should be misrepresented and really murdered by being played on instruments so fearfully out of tune! If Christianity had not been indeed divine, it could never have held on its way triumphantly in spite of the wretched caricatures of it that have so abundantly.

The Sunday School.

FIRST QUARTER. LESSON X.

Sunday, March 11.

Gen. 28: 10-22.

Rev. W. O. Holway, U. S. N.

JACOB AT BETHEL.

I. Preliminary.

1. Golden Text: *Behold, I am with thee, and will keep thee.* — Gen. 28: 15.

2. Date: B. C. 1780 (?)

3. Place: Bethel, 17 miles north of Jerusalem, according to Eusebius. Its site has been identified with the present Beitin (Arabic for Bethel), "a mass of ruins of three or four acres in extent, in a singularly bleak region."

4. Connection: Jacob secures the blessing from Isaac by stratagem and falsehood; Esau's exasperation and purpose to kill Jacob after their father's death; the grief of Isaac and Rebekah at Esau's marriage with the daughters of Heth; and the dismissal of Jacob to go to Padan-Aram, to get a wife from the daughters of Laban, and also to avert the danger of Esau's wrath.

5. Home Readings: Monday — Gen. 28: 10-22. Tuesday — Gen. 27: 41-50. Wednesday — Gen. 28: 6-15. Thursday — Iss. 41: 8-14. Friday — Psalm 111. Saturday — Psalm 131. Sunday — Psalm 176: 7-19.

II. Introductory.

An exile from his home, unattended, with no beast to ride on, with naught but his staff, Jacob turned his back on Beersheba and started on his lonely and perilous journey to far-off Haran. No pilgrim ever went forth poorer in aspect or richer in promises. Proceeding northward he arrived one night on the spot where Abraham had formerly pitched his camp and lay down to sleep, using a stone as his pillow. His dream was a revelation. A ladder of light, reaching from earth to the gates of heaven, appeared to him, and on it bright angels, some descending to earth on errands of mercy as "ministering spirits," and others ascending "to carry their reports to Him whose face they ever watch in dutiful service." Above the ladder stood the covenant-keeping God — the God of Abraham and the God of Isaac — who renewed to him the ancient promise that he should inherit the land and rejoice in an innumerable seed, and that in him and in his seed all the families of the earth should be blessed. Nor this only. The Lord graciously bound Himself to be Jacob's Guide and Guardian, to be with him in all the places of his coming pilgrimage, and to restore him in due time to the land of his inheritance. Awakened by the overwhelming sense of the Divine presence, Jacob looked about him. Surely the Lord was even here, in this barren, desolate place, and he had not realized it. Filled with fear and awe as he recalled the vision, he exclaimed, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!" In the early dawn he took the stone on which his head had lain and set it up as a memorial pillar, and poured oil upon it, and uttered there his solemn vow that inasmuch as God would surely protect and provide for him and bring him again to his father's house in peace, his life should be dedicated to Him; and this stone should be a hallowed Bethel, a house of God; and of all that the Lord should give to him, a tenth should be given back as a grateful offering.

III. Expository.

10. And Jacob went from Beersheba — the home of Isaac and Rebekah, in the extreme south of Palestine. When Abraham's servant took this same journey, and on a similar errand, he had a numerous retinue and went forth laden with precious gifts. Jacob went alone — probably either to elude his brother's wrath, or else to appease his brother's jealousy which might have been excited had he demanded suitable attendance. Went toward Haran — in Mesopotamia, where Abraham spent five years after leaving Ur; where Nahor, his brother, settled, and Terah, his father, died; the Carthas of the Greeks and Romans, and the scene of Crassus' memorable defeat. The distance to Haran is estimated at 450 miles.

It was doubtless with many a bitter pang that he prosecuted the journey. His sin has found him out. He cannot but feel that he has been himself the architect of his present lonely, destitute and perilous condition. We see him going forth, an alien and a fugitive, from that very country, his anxiety to obtain which had formed one motive of his late duplicity. But the lesson which is taught by the patriarch's lot is full of instruction (Bush).

11. He lighted upon a certain place — more exactly, "he fell upon the place," the providential place, the place henceforth to be hallowed as the place of revelation and conversion. Tarnished there — overtaken by night, and too late to reach the town. Took of the stones of the place — a hard pillow, but Jacob was a hardy pilgrim in the prime of life, and could put up with discomfort. It is not uncommon for travelers in the East to sleep in the fields without shelter. The real hardships in his lot in that night of solitude and visitation were not the stony pillows, but the "stony griefs" which weighed down his spirit — the peril from which

he had escaped, the uncertainty of his future, etc.

Often from a pillow of stones come the brightest visions of the soul. From weariness and pain and trouble arise the steps that lead to heaven. Stephen, when stoned by a mob, saw the heavens opened and Jesus on the right hand of God. Paul from a Roman prison saw his crown of righteousness. Life's Pisgahs and mounts of transfiguration are built of the hard rocks of affliction and trial. This is finely expressed in the hymn, "Near me, God, to Thee." (Peloubet.)

12. A ladder — or flight of stairs. The strict meaning of the original, which occurs only here, is something piled up or heaped up. Bush understands by it "a towering elevation, as of several mountains cast up and heaped up together as one, with broken, irregular sides composed of ledges of rocks, serving as steps or stairs by which it might be ascended to the top." He cites Josephus, who, speaking of the situation of Ptolomais, says, "It was bounded on the north by a mountain called 'the ladder of the Tyrians.'" It is quite possible that Jacob's surroundings at nightfall, the view of mountain ranges rising one above the other on the distant horizon and seeming at last to pierce the sky, may have suggested the style or form of the vision. Angels of God ascending and descending — teaching a living and gracious intercourse between heaven and earth; the ministering spirits of God descending to execute His behests and ascending to report their services. Sin had sundered heaven from earth; the ladder testified of intercourse re-established, and is, therefore, a beautiful emblem of Him who came to open a new and living way from earth to heaven, by whom alone we have access to the Father, through whom our prayers ascend and answers of peace come down.

To us the ladder is Christ, and that in two ways: Christ bridges over heaven and earth by the union of the human with the divine, and by Him we have access to the Father; I say not that Jacob saw this; but it is so to us; the ladder to us is Christ. Again, to us the angels descending are the intimations God gives us of His spirit; the angels ascending are our prayers. Again, there is the voice speaking of fatherly protection, of hope, assurance to the end. This is made still clearer to us, for it is in Christ that we are made the sons of God. Therefore conversion is seeing God in Christ, the habit of prayer, and the filial feeling towards God (F. W. Robertson).

13. The Lord stood above it — Jehovah above, Jacob beneath, the ladder and angels between. The Lord probably appeared in this vision in some visible form. I am the Lord God of Abraham, etc. — A revelation full of consolation and strength to Jacob, who knew well how faithfully and mercifully God has dealt with his great ancestor. Thy father — really his grandfather. The term "father" is frequently used for "progenitor." The land whereon thou liest, etc. — The most solemn moment of Jacob's life has now come, the moment when the God of his fathers confirms to him the covenant made with them; addresses him, personally and unmistakably, as the one selected to possess and transmit the ancestral promises. No anger of Esau could now dispossess him. And thy seed. — Jacob was as yet unmarried. He was above 50 years old.

14. Not one of the specific blessings promised to Abraham is omitted. The land, the innumerable seed, and the blessing to come to all families of the earth through that promised seed, are all included in the covenant with Jacob.

Westward, eastward, northward, and southward are they to break forth. This expression points to the wide-wide universality of the kingdom of the seed of Abraham, when it shall become the fifth monarchy, that shall subdue all that went before and endure forever. This transcends the destiny of the natural seed of Abraham (Murphy).

15. I am with thee. — How gracious and how comforting must this special promise of protection and guidance and of a sure return have sounded to this forlorn and depressed wanderer.

Why should we not, as the spiritual seed of Jacob, catch a gleam of refreshing light from this assurance as we pass along? If God will be with us, if He will keep us in all places and circumstances, if He will never leave nor forsake us, and if He will bring us at last to our promised land of rest, then may we go on our way with confidence and joy. Whomever we may leave, or whatever we may lose, still we part not from our best Friend, nor are we deprived of our most valuable portion. We cannot be lonely, if God be with us. We cannot want, if He provides for us. We cannot err, if He guides us. We cannot perish, if He preserves us. And all this He will do for those who put their trust in Him (Bush).

16. Surely the Lord is in this place. — Surprise and awe are uppermost in Jacob's mind, as he waked in the night stillness and lifted his head from his stony pillow. It filled him with wonder that God should really be here in this lonely, uninhabited spot. And I knew it not. — There was no sign of His special presence when Jacob lay down to sleep; and he had not realized that the invisible but omnipresent God could be so near to him.

"Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply; for the boy had learned that Christ is where He has friends to serve Him.

17. How dreadful is this place! — the natural fear and trembling of one feeling conscious suddenly of being "in the secret place of the Most High." House of God — His temple, or pavilion, or place of special manifestation. Gate of heaven — suggested by the ladder. So vivid had been the vision, that this stony pasture seemed the one favored spot of intercourse and connection between heaven and earth, the veil upon which had been drawn aside for one brief moment.

18. Set it up for a pillar — a visible memory of this night of visitation and covenant. Poured oil — thereby consecrating it as something sacred and hallowed.

It has been thought by many that this act of Jacob, in setting up a stone to mark a sacred spot, was the origin

of cromlechs and all sacred stones. Certainly we find in later ages the custom of having stones, and those, too, anointed with oil, as objects of idolatrous worship. Clement Alexandria speaks of "worshiping every oily stone," and Arnobius in like manner refers to the "worshiping of a stone smeared with oil as though there were in it a present power" (Speaker's Commentary).

19. Bethel — meaning "house of God," a name that the district had borne in Abraham's time (Gen. 12: 8). That city was called Luz. — Bethel was in the open country. The name of the Canaanite city near it, but really distinct from it, was Luz (almond or hazel). Thus in Josh. 16: 1, 2, we find mentioned the city of Luz and the consecrated "place" near to it. Later, when the tribe of Ephraim took the city of Luz, they gave to it the name of Bethel, and from that time the name of Luz disappears (Judg. 1: 22-26).

20. Jacob vowed a vow — the first recorded voluntary engagement on the part of man with God. If God will be with me. — Commentators very generally agree that these words imply no doubt or contingency, nor anything conditional or mercenary; rather they express a grateful acceptance of the promise: "Seeing that God will be with me," etc. Bread, raiment — the mere necessities of life. Jacob is moderate in his expectations.

Here, then, Jacob appears to take a step in advance of his predecessors. Hitherto God had taken the initiative in every promise. Abraham had responded to the call of God, walked before Him, entered into communion with Him, made intercession with Him, and given up his only son to Him at His demand. In all this there is an acceptance on the part of the creature of the supremacy of the merciful Creator. But now the spirit of adoption prompts Jacob to spontaneous movement towards God. This is no ordinary vow, referring to some special or occasional resolve. It is the grand and solemn expression of the soul's free, full and perpetual acceptance of the Lord to be its God. This is the most frank and open utterance of new-born spiritual liberty from the heart of man that has yet appeared in the divine Record (Murphy).

21. Then shall the Lord be my God — a solemn renunciation of the prevalent idolatries, and a deliberate purpose to cleave to God alone.

22. This stone shall be God's house — the place where His honor shall dwell; the place consecrated henceforth to His worship as a place of peculiar sanctity. A tenth will I surely give to thee. — Abraham had given a tithe of the spoils of war to Melchizedek, because he was the priest of the Most High God; and Jacob now institutes a regular custom of giving a tenth to God, which goes to prove that the paying of tithes preceded the law of Moses. If Christianity is content with less, it must have lowered the standard.

Ten is the whole; a tenth is a share of the whole. The Lord of all receives one share as an acknowledgment of His sovereign right to all. Thus Jacob opens his heart, his home, and his treasure to God (Murphy).

IV. Illustrative.

1. "Heaven is not reached at a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

2. What was gained? Rebekah lost her son; and Jacob found trouble and vexation of spirit. He had to flee from his father's house, never to see his mother again; to wander over the deserts to kinsmen, who cheated him as he had cheated others; to serve Laban for 21 years; to crouch miserably, in fear and trembling, as a petitioner for his life, before Esau, whom he had wronged; to see his sons plotting against their own brother, his favorite son; to see his gray hairs going down with sorrow to the grave; to confess to Pharaoh, after 120 years of life, that few and evil had been the days of the years of his pilgrimage (Charles Kingsley).

3. There is clear evidence that Jacob was now a child of God. He takes God to be his God in covenant, with whom he will live. He goes out in reliance upon the divine promise, and yields himself to the divine control, rendering to God the homage of a loving and grateful heart. But what a progress there is between Bethel and Peniel! Grace reigns within him, but not without a conflict. The powers and tendencies of evil are still at work. He yields too readily to their urgent solicitations. Still, grace and the principles of the renewed man gain a stronger hold, and become more and more controlling. Under the loving but faithful discipline of God, he is gaining in his faith, until, in the great crisis of his life — Mahanaim and Peniel — and the new revelation then given to him, it receives a large and sudden increase. He is thenceforward trusting, serene and established, and passes into the quiet life of the triumphant believer (Gosman).

4. The following is the sermon-plan of an old Methodist preacher on Jacob's Ladder: 1. Length — reached to heaven. 2. Strength — strong enough to bear the weight of the world if they would go up, Devils and infidels tried to push it down, but they never could stir it yet. 3. Its breadth — enough for all to go together, with no crowding or pushing. 4. The way to get to it: a. Inquire; b. Begin at the bottom; c. Take a step every day; d. Do not lug the world on your back, it is too heavy; e. Keep the eye fixed on the hill; f. Do not pick at others as you go up; g. Do not fall asleep on the top; h. Stick fast, or you will be blown off with the wind of temptations; i. Some have been moping about for years and never got a step yet.

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Our Darling Child

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Picture of Health,

all life and full of mischief — thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church. I am here to back what I say and I am in no way interested in any profit in the matter, except it affords me much pleasure to recommend Hood's Sarsaparilla to all as

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**THE UNEMPLOYED POOR IN
NEW YORK.**

Rev. F. M. North.

THE census of the unemployed in New York, taken by the police department and tabulated under the supervision of President Seth Low, at Columbia College, has just been completed. It shows over 67,000 persons (not "less than 50,000") out of work, and of these more than three-fourths in need of assistance.

The representatives of the labor unions will claim that this is an underestimate. They declare here, as they did in Boston, that the census is taken carelessly and with prejudice; that many are counted as having work who are employed on half-time or less; and that the natural resistance of foreigners to police inquisition and their ignorance of our language in large districts has defeated the very result desired. Probably at the headquarters of the trades unions the estimate of sixty-seven thousand would be increased from one-third to one-half, and a round hundred thousand be announced as the number of those who are unable to get work.

On the other hand, the census does not indicate how many are chronic idlers nor how many are imported. Mr. Byrnes, the superintendent of police, has stated that New York entertains regularly forty thousand men in her cheap lodging houses. Of these the only employment of a large proportion is "working the town." Recent articles in two or three of the monthly magazines have vividly set forth the remarkable proficiency of these men in the art of how not to do it — when doing it means manual labor. Then, unfortunately, there is no high tariff on imported idleness. Thrifty Connecticut towns have a fashion of tracing the dependent poor in their borders back to the other towns whence they have come, and of charging up their support to the home authorities. But New York is too large, too accessible, and too easily generous to permit an embargo upon any kind of humanity. Hence the steady-going statistics, not those of a special emergency, declare that one in every ten of the inhabitants of this metropolis is either a pauper or a criminal.

Such considerations make it

Extremely Difficult

to reach any mathematical accuracy in estimating the situation. But facts exist outside of census tables, and no one can deny the prevalence of almost indescribable destitution among the poor who in ordinary times are self-supporting as well as self-respecting. An expert student of the economic status in this city publicly declared a year ago that at least one-third of its people were living so close to the verge of want that any serious depression of the ordinary financial conditions would push them over into the gulf of actual poverty. Some thoughtful men smiled at the statement then; there is no occasion for amusement now. The reports which come from the hundreds of noble men and women who are helping the idle poor in their extremity — from pastors, missionaries, deaconesses, agents of societies, and residents in university settlements — leave no room for doubt that the present struggle in New York is not alone against vice, but against the conditions which produce it — idleness and hunger.

At this writing it is safe to say that actual suffering is less acute than it was six weeks ago. This change is not due to permanent betterment of the economic conditions. Trade is still stagnant; factories are now closed which then were open, and, though in a few instances the demand for workmen is slightly quickened, the general depression is probably greater than ever. But there is less suffering because the organization for temporary relief has been so timely and effective. They who look upon this city as a heartless cosmopolitan among the cities do not know New York. There has been, doubtless, much charity impure in motive and unwise in method. Many have felt that all ordinary rules should be set aside. One distinguished church official stated to the writer the other day that he found that the easiest way to get rid of applicants for aid was to give each one a dime — that with this he might get a cup of coffee and a piece of bread. But, of course, this meant increased dividends to the gin mill around the corner. A city pastor, in the largeness of his sympathy, let it be understood that he would give to every comer food, and, when possible, lodging, without question as to age, color, or previous condition of servitude, and the multitude of the needy who have ascertained where he lives has mysteriously increased. The great dailies have entered upon a vigorous campaign, each

after its kind. The World raises a bread fund, the Herald establishes a clothing bureau, the Tribune a coal and food fund, and others use their columns and their staff in this rivalry of beneficence. Among them all the "weary Willies" and the "roadside Miles" come in for their full share of the bounty. The Tribune fund is the best managed. It is under the care of Mr. Parsons, who has had in charge the Fresh Air fund for many years, and is in close touch with the mission churches and benevolent societies throughout the city. The distribution is made from these centres through the co-operation of the local workers, who know thoroughly the needs of their special communities. Probably the danger of fraud and pauperization is in this way reduced to the minimum.

But without doubt the

Best Results

are being secured through the organizations whose systematic work among the poor in ordinary times has brought them experience and methods which in this emergency justify the largest confidence. The "Charity Organization Society" is a tower of strength. It does little in the way of actual relief; this is not its function, and it has been misunderstood and maligned in some quarters because of this misapprehension. Its wood yard and wayfarers' home and its laundry are means for providing temporary relief through work, but they are very limited in the extent to which they are able to illustrate the important principle they embody. But the Society is a great clearing-house, a meeting point for the hundred forms of beneficence now in operation. It is invaluable to the societies and persons who are dealing directly with the poor, and even those of us who are alarmed lest all the personal love and sacrifice may be chilled out of our charity by reducing the gospel of help to a cold science, cannot deny the admirable efficiency of this organization.

But nearer to actual needs are the "Society for Improving the Condition of the Poor," which has through its visitors become the familiar friend and counselor of thousands of families and now without ostentation is carrying help to the people in their homes; the "Children's Aid Society" and the "American Female Guardian Society," with their homes and industrial schools as centres of aid for the needy; the "United Hebrew Charities" — an organization which receives the generous support of our Jewish citizens, and is a powerful agency for relief in the crowded East Side; the "Industrial Christian Alliance," which to its work of carrying on an industrial home for outcast men came early into the field with a plan for organizing five-cent restavents in various parts of the city. The ministry of these societies and of others less conspicuous, but no less generous and energetic, has brought to the city unmeasured relief, and in the main the evils entailed by their methods are incidental rather than essential.

But dire necessity has indeed been the mother of invention, and some

Very Unique Experiments

have appeared! Allusions in one of ZION'S HERALD's admirable Outlook paragraphs in the issue of Feb. 7 show that Boston is watching New York with keen interest. It is not perfectly clear that distance has not blurred the vision just a little. There is no misapprehension as to the admirable beneficence of Mr. Nathan Straus. His coal-at-cost scheme of a year ago has developed into a broad system of providing for manifold necessities. He has opened two large temporary shelters, and is about starting a third, where homeless men and women can obtain lodgings and breakfast for a nickel. The management of the whole system he has placed in the hands of Rev. C. H. Yatman, for whose work the committee on the Metropolitan Meetings have rented from Mr. Straus the old Scotch church on Fourteenth Street. The Hebrew philanthropist and the Christian evangelist are at one on the broad plane of human help for human needs. Such affiliations were very strongly brought out in the meeting some weeks ago in the Assembly Hall of the Charity Organization Building where the East Side Relief Association obtained its strong impetus. In the chair was Seth Low; on their feet, at different times, were Felix Adler, of the Ethical Society; Father Ducey, of St. Leo's Catholic Church; Monsignor Farley, spiritual director of the Society of St. Vincent de Paul; Wm. E. Dodge, Presbyterian; Robert Collyer, Unitarian; T. C. Williams, Universalist; W. S. Rainsford, Episcopalian; Stanton Coit, head worker of the University Settlement.

These men said nothing of the points wherein they differed; they were very earnest in those wherein they agreed. And among these points of agreement were two: First, that a fund should be raised by which men could be given employment in street sweeping and in tailoring shops. The former was the thought of one of the bright young women at the College Settlement in Rivington St., the other that of Mrs. Josephine Shaw Lowell. As a result, a thousand men find employment each week at a wage large enough, at least, to keep their families from starvation. Second, that the legislature and the municipal government should be urged to begin at once the public improvements for which the laws had already been enacted and the appropriations made. The monster mass meeting at Madison Square Garden was called by Stanton Coit, in cooperation with the labor leaders, to give emphasis to those requests. The resolutions adopted at that meeting were temperate; the endorsement of them in most of the addresses which were attempted was within the bounds of propriety. It is true that the "demonstration" demonstrated some facts which were not upon the program. The illusion that the workingmen of New York are a unit for anything, even bread, was rudely dispelled. Their devotion to agitators of certain reforms, both reforms and agitators bearing a somewhat tainted reputation, was conspicuous. Some of those who stood in the midst of that crowd of twenty thousand uneasy men knew that at any moment they might be at the centre of a cyclone. But the demands made upon our rulers were just, and those nearest the heart of New York's suffering do not think that "the peremptory demand upon the municipal authorities" to set in motion the plans for "public constructions of various kinds" (not to inaugurate new schemes for work) "was, all things considered, ill-timed and ungrateful."

One word more.

The Church has Seen its Opportunity

and has arisen to meet it. The great secular charities come to the churches as the directest route to the hearts and homes of the destitute. Our Methodist chapels and missions are cities of refuge and storehouses of supply to the multitudes. The heroic work of our missionaries and deaconesses would be impossible but for the churches and the church which is back of them. By a simple plan, resulting in a central relief committee and a central depot for supplies, the Methodists of New York have made it possible for all the churches where the pressure is severe to care for their own members and Sunday-school children. Hundreds of garments have been distributed, and over two thousand dollars have come into the committee's hands, so that timely financial aid has been afforded to between two and three hundred families connected with our own denomination, besides the multitudes helped in other ways.

The theme is inexhaustible. We leave it with one suggestion. Lessons are being slowly learned. Many are searching deeper than the surface need to find its underlying cause. The social structure is examined as it never was before. The panic of '87 was followed by a great revival of personal religion. Many have prayed that such might be the result in the panic of '93. Is it impossible that the answer may come in such a social regeneration as the world has never known?



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THE CONFERENCE.
(Continued from Page 5.)

been enclosed by means of double doors, opening either way, at the head of the stairways. An open fire-place, potted plants, pictures, the motto, "Welcome to Our Church Home," a clock, and other appropriate furnishings, serve to transform this upper vestibule into a reception-room where the official brethren welcome the people as they come to the church services. The pastor, Rev. C. H. Talmane, has had a very happy and successful year.

Waltham. — Dr. S. F. Upham preached in the two churches of this city last Sunday. The occasion was the observance of missionary day.

Lynn District.

East Boston Bethel. — Reopening services were held all day on Sunday last. The fire of a few months ago badly damaged the auditorium. All traces of its work are now gone in the refitted and beautified church. In the morning the pastor, Dr. L. B. Bates, preached from Haggai 2:9: "The glory of the latter house shall be greater than the former." At 3 P. M. Rev. Dr. Knowles, presiding elder, discoursed upon Psalm 15:5. In the evening the pastor preached from the text: "All escaped safe to land" (Acts 27:47). The occasion was specially interesting because, seated on the platform, were a number of the survivors of the shipwrecked vessel, the "Minnie Rowan." The church was crowded to the doors. Never was the old Bethel better equipped for its great work.

Centre Church, Malden, was the scene of a very pleasant gathering on the evening of Feb. 22. The ladies of the Charitable Society connected with the church had been for many weeks planning for a Patriotic Supper, and some two hundred ladies and gentlemen gathered to participate in the entertainment which had been provided. The tables were beautifully arranged, and on the platform were seated the guests of the evening and the after-dinner speakers. Rev. C. N. Smith, D. D., invoked the Divine blessing, and after an hour spent in the enjoyment of the banquet, William F. Chester, esq., the presiding officer of the evening, arose and requested all to join in singing "Star Spangled Banner." Then followed two hours of rare entertainment for those who had the privilege of listening to the speaking and the music which had been provided. As the entertainment had been prepared by the ladies, it was proper that the first address should be in their honor, and the pastor, Rev. J. M. Leonard, eloquently responded to this sentiment, and very appropriately combined it with the patriotic, by speaking of Mary and Martha, the mother and wife of Washington. Then followed Rev. Charles Parkhurst, D. D., who spoke of "The Real George Washington;" William F. Whittemore, who spoke of "Washington as an American;" and Rev. E. M. Taylor, of "Washington as a Builder." The speeches were all received with much enthusiasm, were unique and eloquent, and were interspersed with choice music rendered by the church quartet. Altogether it was one of the most successful entertainments that has ever been held in Centre Church.

Lynn, St. Luke's and Highlands. — A gracious revival has visited the people, continuing with ever-increasing power from the Week of Prayer to the present time. The pastor, Rev. L. P. Causey, has been assisted by C. C. Roberts, who has done splendid service. Mrs. Rounsevel lent valuable aid two evenings. About 150 persons have sought the Lord. The work appears to be thorough. Christians have prayed for and received higher experiences. On the evening of Feb. 22 St. Luke's Church had the largest audience ever gathered within its walls. Many people could not be admitted. There were six conversions that night.

Springfield District.

Grace, Springfield. — This church sorrowfully rejoices in the good fortune of its pastor, Rev. F. H. Knight, who terminates his work in April for a two years' study in Germany. His work has been most successful; and the church, while glad for him, will part with him reluctantly. Mr. Knight is now giving an interesting series of addresses under the suggestive caption of "Hearthstone Sermons." The several topics are: "The Hearthstone Laying" — a sermon on Christian marriage; "The Hearthstone and Altar" — a sermon to Christian families; "The Hearthstone Aglow" — a sermon on home cheerfulness; "The Hearthstone and its Foes" — a sermon on the enemies of home life; "The Hearthstone in Memory" — a sermon on lasting home influences.

Presiding Elder Thorndike, invincible against la grippe, has partially succumbed to the more subtle and fiercer foe of rheumatism. The conflict is an interesting one — except to the sufferer. The patient is entrenched behind a solid fortification of bone and flesh and muscle against which all assaults hitherto have been made in vain. He has been accustomed to go forth at will, fearless and undaunted, to take upon himself burdens too many and hardships too great for a lesser vigor to endure — perhaps too great for even his own. But this note is not intended to be a "general alarm." The elder is attending to all, or nearly all, of his appointments, but often at the cost to himself of excruciating pain and continued suffering. It is doubtless but temporary, and in April we shall hear from the lips of him who has himself been foremost in all its activities a splendid report from the old Springfield District.

C. A. L.

Boston Social Union.

IT was Ladies' Night at the Social Union, and that is an event of no small importance. The attractions were numerous and varied, and proved beyond a peradventure that not to belong to the Union makes a hiatus in the possibilities for pleasure at the command of loyal Methodists. A great crowd of six hundred bright, joyous, social and hearty men and women, the flower of Methodism in and around Boston, filled and overflowed the halls, and sat down to the well-supplied tables. Then there were the guests of the evening — our genial, whole-souled, many-sided Bishop J. H. Vincent, of Chautauquan fame, an infrequent, but always welcome visitor to the Union, and Dr. Thomas Craven, fresh from the fields of India, to tell of the march of Gospel truth in those far-off lands. Comfortably seated on the platform, apparently none the worse for long tramps and rides among the mountains and over the boundless prairies, was our own Dr. Dorchester, fresh from Indian fields of quite a different character. Down on the floor, filling several tables, were

the rank and file of the Theological School, 130 in number, with the faculty beaming down upon them from the platform, and all there by the not uncommon but no less munificent bounty of Hon. E. H. Dunn — an opportunity for doing a kindly and generous act of which he has long held the monopoly. It is doubtful if the modest announcement that the Glee Club of Boston University would provide the music prepared the people for the rich feast of musical expression afforded. The sweet harmonies, the delicious blending of voices carefully attuned, the delightful humorous fantasies with which their selections were spiced, and the precision of time and tune, will long be remembered. Not the least attractive feature was the magnificent baritone solo, "The Holy City," by Mr. S. J. McWatters, of the Glee Club. The quartet of the Theological School also gave some pleasing selections. The graceful felicitations of the president, Charles Wesley Johnson, through which is usually interwoven a bright filament of humor, must not be forgotten in any chronicle of the doings of the Union.

The preliminary exercises consisted of singing "Coronation," followed by the divine blessing by Principal Bragdon of Lasell Seminary, Auburndale. After supper "Rock of Ages" was sung. Prayer was offered by President Warren of Boston University, followed by numerous propositions for membership. During the evening, at stated intervals, the Glee Club, nine in number, sang, which was inevitably followed by an encore.

In the absence of Bishop Foster, Rev. Dr. Craven, who has charge of Methodist publishing interests in India, spoke. He recognized all as belonging to a church whose watchword was, "Everything for Christ." He had felt like asking sundry questions of those gentlemen who essayed to represent India in the Parliament of Religions. Why did they appear on that platform, abandoning their customs and abrogating all the distinctive features of their religion? Had not Christ entered India and laid the axe at the root of caste, they could not have come. Their very presence was a testimony to the power of Christ in India. Why did they speak English so purely and so fluently, while other natives halted in their speech? It was the result of Christian schools in that land — the great institutions at Madras, Lucknow, Lahore, and other places. So great was the influence of these schools that the Brahmin leaders called on their people to stem the tide of intelligent Christianity. Then the familiar phraseology of Christian experience — the fatherhood of God and the brotherhood of man — which they used so glibly, who ever heard it from Brahmin lips until taught by Christian missionaries? Dr. Craven gave some thrilling facts, and noted among other things the gigantic temperance work inaugurated by Thomas Evans, a humble Baptist missionary, and the fact that Keshub Chunder Sen, a distinguished Brahmin, proclaimed in this country and elsewhere the doctrines of reform and the abolition of child marriage in India, and then wedded his own daughter, ten years of age, to a native prince for the sake of family position. Dr. Craven's remarks were listened to with deep interest.

Bishop Vincent was greeted with the Chautauqua salute and with hearty applause. He began by claiming to be a thorough Methodist — a high church Methodist Episcopalian. He believed in the holy catholic church and in the communion of Methodist saints! We have a larger view of truth in the diversity of denominations, but we must conserve the larger spirit of toleration. He gloried in the Methodist Church as an institution which compelled him to think large thoughts. We preach the doctrine of the revival of the whole church and demand that the whole man shall come to God. All the colleges and universities are pursuing special studies aimed for the uplift of humanity. Now that the churches have taken up the doctrines we taught fifty years ago and are making them their own, we are in danger of becoming less distinctively Methodist and of repudiating our own rightful beliefs. Are we, as preachers and laymen, addressing ourselves to these great problems of full salvation, regeneration and sanctification? The regeneration of the individual is the secret of the golden age. A thousand men regenerated and sanctified are a community of power. Until the units of society are the children of God, we do nothing to help on society. The salvation of souls in the future life — what have we to do with that? We are living in eternity now. He believed in holiness, and there was little danger of there being too much of it. We must never be too holy so as to lose our responsibility to the world to make it better. This world is heaven to one who trusts his God and loves his kind. He closed with glowing words of exhortation and encouragement to the students.

W. F. A.



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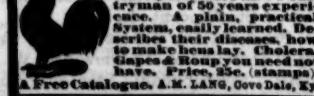
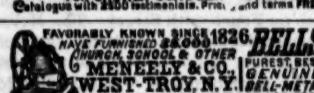
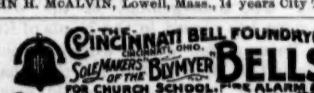
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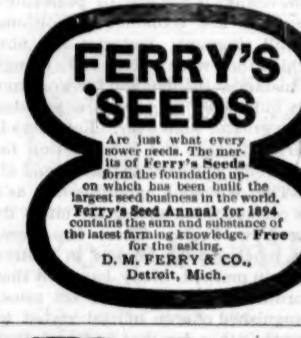
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The Old Paths.

THE Board of Church Extension feels constrained to call the earnest attention of our church at large to the chief purpose for which the Board was originally constituted and to the urgent appeal which has, in the twenty-eight years of its history, brought over four millions of dollars into its treasury for donations and loans, not including nearly \$1,000,000 of loans returned and re-loaned. That purpose was undoubtedly to aid in building churches in communities financially feeble, and where without such aid churches could not possibly be erected. The appeal for such cases has enabled us to help into existence more than nine thousand churches, the most of which could not have been built without the moderate aid afforded by us.

In the recent years, more than ever before, the Board has felt itself obliged, often with the advice of the General Committee of Church Extension, to make large donations, or loans, or both, to expensive churches — sometimes to churches costing many times the \$10,000 fixed as the limit of cost, beyond which the Board cannot go in granting donations unless expressly authorized by the General Committee. The effect of such appropriations has been injurious in two ways — they have discouraged the collections for our treasury in some poorer congregations, and they have greatly curtailed the possibility of aid to weaker communities. One such large appropriation has sometimes obliged us to decline a dozen or a score of the most urgent and deserving applications for aid in inexpensive churches.

We therefore beg all our Conference Boards of Church Extension, and all our Bishops, presiding elders and pastors, to discourage, so far as is at all possible, all applications to the Board for either donations or loans to churches costing more than \$10,000, and to bear in mind that the applications now before the Board for the most worthy cases conceivable by far outrun any possibility of appropriations in the near future.

By order and on behalf of the Board of Church Extension.

CYRUS D. FOSS, President.
W. A. SPENCER, Cor. Secretaries.
A. J. KYNETT,

Church Register.

HERALD CALENDAR.

Merrimac Val. Fr's Meet'g, at Plymouth, N. H., March 1, Epworth League Con., at same place, March 3

CONFERENCE. PLACE. TIME. BISHOP.
N. E. Southern, Brockton, Mass., April 4, Warren.
New York East, Brooklyn, N. Y., " 4, Fowler.
New York, New York, N. Y., " 4, Vincent.
Troy, Cohoes, N. Y., " 11, Warren.
New Hampshire, Claremont, N. H., " 11, Foas.
New England, Waltham, Mass., " 11, Fitzgerald.
Vermont, Bradford, Vt., " 18, Warren.
Maine, Skowhegan, Me., " 18, Foas.
East Maine, Houlton, Me., May 9, Foas.

PORLAND DISTRICT MINISTERIAL ASSOCIATION, at South Portland, March 5.

PROGRAM.

Monday evening, evangelistic service, with preaching by Walter Canham.
Tuesday, 9 a.m., social meeting, led by L. H. Bean; 9:30, The Duty of a Methodist Preacher to his Successor, G. D. Lindsay, B. Freeman, I. Luce; 10:15, Evangelistic Work in the Sunday-school, S. C. Strout, Matt. S. Hughes, F. W. Smith; 11, The Gist of Some Recent Book, O. S. Pillsbury, W. Wood, J. Moulton. At 1:30 p. m., devotional exercises, E. W. Kennison; 1:45, How to Promote Missionary Zeal, A. A. Lewis, I. G. Ross, H. B. Mitchell; 2:30, What is the Word of God? Prof. J. H. Pillsbury, H. Hewitt, T. Whiteside; 3:30, Woman's Foreign Missionary Hour, Mrs. Carrie Donnell pres.; At 7:30, praise service led by E. C. Strout; preaching by E. A. Porter.

G. R. PALMER, Committee.
A. A. LEWIS, Secy.

NOTICE.—The Brockton and Vicinity Methodist Preachers' Meeting will meet in Central Church, March 5, at 10 a. m. Rev. O. A. Farley will address the meeting. J. N. GEISLER, Secy.

ANNIVERSARY CELEBRATION.—The Ashland M. E. Church will celebrate the quarter-centennial anniversary of the dedication of their church edifice, March 4 and 5. On Sunday, March 4, the first pastor, Rev. G. W. Mansfield, will preach at 2 p. m., and Dr. M. D. Buell at 6:30. On Monday evening, March 5, a reunion banquet will be held in the vestry of the church, at which Hon. J. N. Pike will preside, and addresses will be made by former pastors and others. All former members and friends of the church are invited.

CHAS. EDW. SPAULDING.

THE MANCHESTER DISTRICT PREACHERS' MEETING will be held at Marlboro, N. H., March 12 and 13.

PROGRAM.

Monday, 2 p. m., devotional exercises, led by Mark Tisdale; 3:30, Paul's Second Mission Journey, Frank A. Tyler; discussion. At 3 p. m., Revival Work: (1) Preparation, G. W. Bussell; (2) Appropriate Time, A. B. Buswell; (3) Agencies to be Employed, G. H. Hardy. At 4, sermon sketches, Wm. Merrill, G. B. Goodrich. At 7:30, sermon, C. U. Dunning; alternate, G. B. Goodrich.

Tuesday, 10 a. m., devotional exercises, C. W. Cairns. At 10:30, World's Parliament of Religious, C. W. Dockrill; general discussion. At 11:30, The Sunday Evening Service, Jos. Manuel, J. H. Vincent; general remarks. At 2 p. m., devotional service, Dana Cotton; 2:30, The Mystery of Numbers, special subject of Second Coming of Christ, Jas. Cairns; general discussion; 3:30, Social Side of Church Life, C. E. Eaton, C. W. Taylor; 4:15, Interim and Reception. At 7:30, sermon, O. S. Baker.

JAS. CAIRNS, Committee.
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Marriages.

PIPEFIELD — SHAW — In Gorham, Me., Feb. 19, at North St. M. E. Parsonage, by Rev. E. W. Keenison, Geo. H. Field, of G., and Lizzie M. Shaw, of Standish, Me.

ARNOLD — CLARK — In Berwick, Me., Feb. 21, by Rev. F. Groves, Rodney O. Arnold and Leonora A. Clark, both of B.

Deaths.

TAYLOR — At Neponset, Feb. 26, Mrs. Julia F. Taylor, aged 63 years.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

MRS. WINSLAW'S SOOTHING SYRUP has been used for children's teething. It soothes the child, softens the gums, relieves all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

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THE PREACHERS' AID COMMITTEE will meet on Monday, March 5, at 9:30 a. m., in the Historical Room — a very important meeting.

L. B. DATES, Pres.
J. H. MARSHFIELD, Sec.

W. F. M. S. — CENTRAL DIVISION, BOSTON DISTRICT.—A convention will be held at South Framingham, Wednesday, March 7. Sessions at 10 a. m. and 2 p. m. A fine program is promised, including an address by Miss Hodgkins, editor of the *Heather Woman's Friend*. Every auxiliary and band should present a report. Important matters will be brought up for consideration, and it is hoped the auxiliaries will be well represented. Dinner served by the local auxiliary, and a hearty invitation is extended to all.

Mrs. C. H. HANAFORD, Dist. Sec.

TO SECURE PLEDGES.—The proposition to make the 90th birthday of Hon. Neal Dow a "temperance day" did not receive the approval of the great body of the workers where his devotion to the cause is known. The undersigned, representing the Massachusetts Total Abstinence Society, the Sons of Temperance, Independent Order of Good Templars, and others, are desirous that the friends in every community shall unite to make the day memorable as a pledge-signing day.

The remarkable vigor that this veteran manifests at such an advanced age must be attributed largely to his abstemious habits, and we should so emphasize this fact before the rising generation as, if possible, to commit it to the practice of total abstinence. But for his total abstinence principles he would not have been the "father of the Maine Law," and our hope for the annihilation of the saloon lies with a coming generation of abstainers.

We therefore invite the friends of humanity to unite in efforts to pledge the unpledged portion of each community in this commonwealth in the week commencing March 18, 1894. As his birthday is on March 20, let that week be pledge-week in the Sunday-schools, Societies of Christian Endeavor, Epworth Leagues, and all other bodies of young people connected with the churches and congregations.

H. W. COMANT, Wm. H. SAVARY,
ALFRED NOON, SARAH A. LEONARD,
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Money Letters from Feb. 19 to 26.

J. Q. Adams, L. W. Adams, C. W. Bennett, H. G. Buckingham, S. J. Berry, L. H. Bean, H. O. Brown, H. A. Bushnell, Miss C. Bradford, Mrs. L. J. Beale, E. T. Curnick, J. F. Cooper, H. F. Clark, Mrs. Susan Cotton, A. L. Cooper, M. F. Crowell, M. L. Chapin, Mrs. H. P. Cushing, W. L. Congdon, C. S. Cummings, T. Y. Crowell & Co., G. F. Dargin, C. L. Dusell, Mrs. B. C. Davis, Wm. Dixon, W. F. Davis, L. H. Dorchester, Mrs. L. H. Edmunds, T. L. Flood, A. C. Fuller, Mrs. G. O. Fish, S. S. Gross, Mrs. M. J. Graves, Edwin Genge, Horace Gates, C. N. Hinckley, Annie M. Howe, F. C. Haddock, J. B. Harlan, H. W. Harlow, Thos. Haworth, W. F. Holmes, W. T. Hale, Mrs. H. G. Hatch, Mrs. B. H. Harriman, Mrs. Vesta Hutchins, H. G. Herrick, Mrs. B. G. Hutchins, Mrs. J. Hellwell, Mrs. S. B. Ives, J. B. King, H. S. Kimball, F. H. Knight, Mrs. S. A. Kline, Miss S. M. Knowles, G. D. Lindsey, W. P. Lord, H. Low, F. H. Morgan, J. F. Mears, M. L. Nichols, J. H. Newland, Mrs. Mary L. Pike, Mrs. W. D. Pool, Wm. Paul, Wm. Ramsden, E. W. Robbins, F. G. Schenck, F. D. Snow, Miss Ellen Sanborn, Henry Sherry, J. F. Savage, J. G. Sawyer, W. C. Sawyer, J. M. Thoburn, Jr., E. W. Virgin, F. H. Wheeler, Wm. Warren, W. Wignall, S. O. Young.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION will hold its 15th annual meeting, Monday, March 5, at 7:30 p. m. in the Berkley Street building.

FREDERICK N. UPHAM, Sec.

BOSTON METHODIST PREACHERS' MEETING — SCHEDULE OF PROGRAMS.—March 5, Bishop Foster; March 12, Evangelical Alliance; March 19, Rev. J. J. Lewis, illustrated lecture on "The Passion Play"; March 26, Debate: Resolved, That a change in the method by which presiding elders are appointed is imperatively demanded. Opened by Rev. John Galbraith. April 3, class-meeting and memorial service for Rev. Henry Dorr; April 9, Dr. L. D. Packard, "Physical Sins of Ministers."

FREDERICK N. UPHAM, Sec.

NEW ENGLAND CONFERENCE.—Will the members of the Conference who expect to be at home every night during the session please communicate at once with me? Also if there is any choice in reference to room-mates.

E. P. HERRICK, 24 Vernon St., Waltham, Mass.

MAINE CONFERENCE STANDING COMMITTEES.—The names assigned will appear next week.

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Our Book Table.

Henry of Navarre and the Huguenots of France. By P. F. Willert, M. A. G. P. Putnam's Sons: New York and London. Price, \$1.50.

On the stage of French history Henry of Navarre, the Protestant leader, the chivalrous warrior, and the astute diplomat, who finally became King of France, remains a conspicuous and interesting figure. Our interest arises in part from the qualities of the man, and in part from the position he occupied amid the historic events of his time. He lived in an age of revolution. Society was passing from the shadows of the Middle Ages into the light and civil and religious freedom of the modern world. The transition was not easily made. There were great obstructive forces, in the shape of institutions and usages which had lasted through centuries and grown into the habits and life of generations of men, to be swept from the path of reform. The counselor and military leader of the Huguenot hosts, especially after the death of the great Admiral Coligny, was this same Henry of Navarre, who, though he ultimately conformed to the Catholic rule, remained to the end, in temper and purpose, a Protestant.

The Reformation early penetrated France through Switzerland. Bera, Melanchthon, Lefevre, and later Calvin, found favor with the French people and gained converts among the titled and the great. Coligny, the admiral and the greatest citizen of France, the Prince of Condé and Anthony de Bourbon and his more illustrious son Henry, who succeeded him on the throne of Navarre, accepted the new faith and became its bold defenders. A strong political party was built up around them, and it seemed at one time as if France would become a conspicuous leader of Protestantism among the nations of Europe. But these expectations were not destined to be realized. France was to fall back under papal control and to endure the most terrible sufferings in her attempts to secure political and religious liberty. Instead of accepting, with England and Germany, the principles of the Lutheran Reformation, and moving out with the new order of society, France was destined to endure the fearful ordeal of the Revolution. The failure of the Reformation in France has surprised many readers. But, in explanation, we have to remember how intense was the papal opposition. At the earliest moment the leaders in the University of Paris committed themselves against the new doctrines. They condemned the cause unheard, and endeavored to strangle the divine child in the cradle. Their words were as swords, and did fearful execution against the new movement. But against this opposition Coligny and the other leaders of the Protestants must be put out of the way. Then came the massacre of St. Bartholomew (Aug. 24, 1572), in which the Admiral, the Protestant nobles, and 2,000 of the Huguenots of Paris, perished in a night. It was a stunning blow to Protestantism in France. For the moment, the sword and dagger of the assassin prevailed. But, if we look a little deeper into the society of the hour, we shall find the cause of reform in France had, from the first, a political aspect, and that there was never the deep seriousness among the people indispensable to carry forward a great religious movement.

After the death of Coligny, Henry of Navarre became the natural leader of the Protestants. In 1572 he succeeded his father as king of Navarre; and from that day until 1589, when he became King of France, the struggle against him, so fully detailed by our author, was constant and severe. His enemies compassed sea and land to prevent the accession of a Protestant to the throne of St. Louis; but, in spite of the opposition, the chivalrous knight of the new faith outwitted his enemies and mounted the throne of France. For a season the opposition to him was very considerable; but his conversion was a blow in the face his enemies could not parry. During the twenty-one years of his reign (1589-1610) he did much to improve the condition of France and to maintain the balance of affairs in Europe.

On the 14th of May, 1610, this remarkable man perished by the hand of an assassin. Francis Ravaillac, the perpetrator of the crime, was a crank, inspired to the deed by the constant preaching of the Jesuits against heresy.

Henry of Navarre had grave defects as well as commanding qualities of character. He was a Bourbon, but one of the best of the Bourbons. In his desire for small gains there was often a meanness which contrasted strangely with his nobler qualities of soul, inducing him to commit petty thefts. In his sensuality he was as unbridled as Henry VIII. or Louis XIV. At the same time his agreeable manners, generous impulses, and personal magnetism caused him to be admired in the society of the time. A brave warrior, a shrewd diplomat, he also possessed many of the qualities of a statesman. He understood the needs of France and the difficulty France would have in maintaining her position in the great European commonwealth. At the time of his death he was planning for a fresh struggle with Germany. His conversion to Rome is the strangest passage in his life. Was he sincere? In a certain large sense he was. But religion was one of his instruments; he used it to promote the interests of the State. At the same time he believed in the Protestant

principles, and showed both his faith and courage by issuing the Edict of Nantes.

The issue of this new *Life* by Willert will give Henry a re-hearing before the English-speaking world. The volume is well written. The author has made good use of his material, giving, in a clear and forcible style, with the principal events of his history, the various lights and shades of his character.

Women Wage-Earners: Their Past, Their Present, and Their Future. By Helen Campbell. With an Introduction by Prof. Richard T. Ely, LL. D. Roberts Brothers: Boston.

Mrs. Campbell is not unknown to the reading public, having issued more than one work relating to social and industrial problems. Especially has she interested herself in the industrial condition of women in our cities and manufacturing centres. The present volume contains the results of further search in this direction. The work is historic as well as critical and suggestive. The employments of women in the colonial period, the early aspects of factory labor for women, and the growth of trades-unions, are introductory to the treatment of the conditions of today. The general condition of the English female wage-earners, as well as that of our own, is given in much careful detail. In many positions the rate is below the living standard, and the house of ill-fame or illegitimate social connections are the *dernier ressort*.

The study of remedies forms a valuable part of the book, even though no final word can be spoken in this transition period. The suggestions are those of help until better conditions arise or better suggestions are made. The remedy must be found in agitation, legal restrictions, and combination of women as in the case of men. The author very wisely suggests that the immediate measures must be tentative. We must do what we can until we can do better, satisfied to accept a half loaf until we can obtain a whole one. Mrs. Campbell's suggestions are powerfully seconded by Dr. Ely in his able introduction. The women of America are called to the solution of a problem never before presented in the course of human history, and to compass their end will require time, diligence and advanced intelligence.

The Rulers of the Mediterranean. By Richard Harding Davis. With 32 Illustrations. Harper & Brothers: New York. Price, \$1.25.

Mr. Davis knows how to observe as well as to register his observations. He looks directly at things with his two eyes, and transfers his impressions to the printed page with freshness and abandon. He gives his views with the informality of journalism. He gives in succession sketches of Gibraltar, Tangier, Malta, the Suez Canal, Cairo, Athens, Constantinople, and other places made famous in history. He sees the people as well as the localities and buildings. He thinks the Englishman has done something for the order and industrial enterprise of Egypt by enlarging the area of irrigation and teaching better methods of agriculture; but he gives his opinion ingenuously that the Englishman is slow in retiring from the country. He is going, of course, but he does not go. He is finding more and more interests in the land of Ham to protect. Mr. Davis as good as says he doesn't mean to go at all. Any way, he will not be hurried; he is bound to take his time for it. The Englishman generally goes to stay, at least, as long as he pleases. With a small, but life-like picture of Athens, the author passes to Constantinople, the New Rome of the Caesars, the long-coveted Rome of the Czars of Russia. He gives you the main picture with some side-lights. The reader looks back over the route with the utmost pleasure.

Brave Lads and Bonnie Lassies: Stories of Young Folks who have Helped to Make History. By Fred. Myron Colby. Hunt & Eaton: New York. Price \$1.25.

This volume contains a large collection of curious incidents in regard to lads and lassies who played a part in making history. The author goes back for his material to the ancient East, and comes down through Greece, Rome, Medieval and Modern Europe, and America. In fact, he has ransacked all history to find material for his book, and many incidents he has gleaned are very curious and suggestive.

Magazines.

The "Review of Reviews" is, as usual, richly furnished with the most valuable current material. The frontispiece presents the group containing President Dole and his cabinet. "The Progress of the World" contains brief accounts of the more notable events of the month, with portraits of many of the leaders in the various political, industrial and reformatory movements. Then follow specimens from the "Current History in Caricature in England and America." Among the leading articles for the month are: "Social and Economic Legislation in the United States"; "Wilson Tariff Bill"; "An Attack on the Administration's Business Policy"; "How to Prevent a Money Famine"; "University Extension in Germany." The account of relief measures in American cities, begun in the last number, is continued in the present. Grant Allen furnishes a fine sketch of the career of Prof. Tyndall. (13 Astor Place, New York.)

The "North American Review" for February opens with an article by the President of the Swiss Republic on "My American Experiences." This is followed by a paper on the "South Carolina Dispensary Law," by the Governor of that State. Sir John Lubbock gives an account of the "Income Tax in England." Margaret Deland sees a menace to our literature in the methods of the newspaper. Henry George

tells how to help the unemployed. The Brazilian Minister furnishes an article on the latest aspects of the Brazilian Rebellion; and W. D. Howells tries to answer the question, "Are We a Plutocracy?" Dr. Parkhurst tells of our present opportunity to secure needed municipal reforms. John W. Goff complains of the juggling with the ballot. (3 E. Fourteenth Street, New York.)

The "Cosmopolitan" for February contains a full list of valuable articles. Valdes, the Spanish novelist, appears for the first time in an American magazine in a story entitled "The Origin of Thought." The frontispiece is by L. Marold, the French artist, who also illustrates A. S. Hardy's article, "A Rejected Manuscript." The number contains two naval articles, profusely illustrated. "Gliding Flight" is a study of aerial navigation by L. P. Mouillard. Elaine G. Eastman has an illustrated article on "Indian Wars and Warriors." Prof. Boyesen furnishes "The Saga of Eric the Red." W. D. Howells has the "Aspects and Impressions of a Plutocratic City." (The Cosmopolitan: New York.)

The February "Book News" has a portrait of Thomas Hughes, with a sketch of his life. The number is filled with interesting book gossip. (D. Appleton & Co.: New York.)

The February "St. Nicholas" is filled with most entertaining matter. All who read Rudyard Kipling's story of Mowgli, the little "man cub," last month, will peruse with eagerness the sequel — "Tiger! Tiger!" "A Skater's Stratagem," "Benjamin Franklin," "Good Neighbors," and "The Dead Letter Office," are noteworthy contributions. (Century Co.: Union Square, New York.)

The "Journal of Hygiene" is a valuable health magazine. In the February number we note "The Ethical and Hygienic Value of Water," by Chas. H. Shepard, M. D.; "Bread Making among the Shakers," by Martha J. Anderson; "Hygiene for Women," No. 14, by Jennie Chandler; "Notes Concerning Health," No. 28, by the Editor. (Dr. M. L. Holbrook, Editor: 46 East 21st St., New York.)

The "Preacher's Magazine" for February has four sermons and a variety of homiletic material. Joseph Parker has a sermon on the "Present Day Preaching"; Mark Guy Pearce, on the "Life of Moses and its Lessons"; Robert A. Watson, on the "Doctrine and Fellowship of the Apostolic Churches"; and Dr. Cuyler, on "The Sunday Secular Newspaper." (Wilbur B. Ketcham: New York.)

Music for February has a dozen or fifteen articles. The editor leads in a paper on "Modern Harmony and Acquired Sense Perception." Thomas J. Kelly contributes an article on "A Church Singer's Sharps and Flats." Karleton Hackett utters "A Word to an American Audience." Florence Coggeshall tells the story of "Pianos." "Art Genius and Art Talent" is a suggestive article by Prof. Charles C. Billiani. The Bric-a-Brac by the editor will also be read with interest. (Music Magazine Publishing Company: Chicago.)

The "Biblical World" for February contains seven full articles, besides briefer treatments in various editorial notes. The editor leads on, "Why it is Necessary to Study the Bible." Prof. H. F. Burton describes the "Condition of Rome in St. Paul's Day." President Harper gives the "Origin of Man and his First State of Innocence," in the light of the new criticism. W. Muus-Arnolt gives a revised translation of the Chaldean account of the Deluge. Edw. Buckley shows the need of a systematic study of religion. (The University Press of Chicago.)

The "Arena" for February contains several notable articles. Rev. M. J. Savage leads in an article on "The Religion of Robert Browning's Poetry," and the portrait of the great poet forms the frontispiece. J. G. Bellanger finds the land question, so ably discussed by Henry George, intimately related to all other reforms. Rev. Hiram Vrooman pleads for practical progress in the "Organization of Moral Forces." Hon. John Davis has a deliverance on honest and dishonest money. Stinson Jarvis contributes a third part to "The Ascent of Life." The number contains a six-handed symposium on "Rational Dress for Women." The reader will not pass unread the article by Washington Gladden on "The New Bible." It is a review of the salient points in the Higher Criticism, which is only another way of looking at the Bible. (Arena Publishing Co.: Copley Square, Boston.)

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Obituaries.

Mace. — John A. Mace was born at Livermore Falls, Me., June 17, 1828, and passed to his eternal rest from Belfast, Dec. 11, 1893.

When a child his parents removed to Readfield, where, at the age of sixteen, he was converted and joined the Methodist Episcopal Church, to which his loyalty never faltered.

In 1850 he was united in marriage with Miss Nancy V. Gordon. For a number of years they resided in Portland, holding their membership with the Chestnut Street Church. In 1871, when the new railroad, now known as the Belfast Branch of the Maine Central, was opened, Bro. Mace removed to Belfast to assume the position of conductor; which position he filled with great grace and fidelity up to the time of his last sickness. During the twenty-two years of his membership in the Belfast Church, he held the offices of steward, trustee, class-leader, and superintendent. He was a faithful husband and father, a warm friend, a loyal citizen, a sunny Christian, a liberal supporter of the church, and an enthusiastic Methodist.

His death was triumphant. Scarcely an hour before the anchor dropped, he said to the writer, "I'm nearing the harbor." And in response to the question, "Are you going in all right?" he said, "Yes. No rock, no shoals. All is right."

The wife of more than forty years, one son, two daughters, and a multitude of friends, mourn his departure.

S. L. HANSCOM.

Nickerson. — Obed Nickerson was born at South Harwich, Mass., Feb. 21, 1819, and died at the house of his son in Malden, Jan. 7, 1894.

Converted at the age of twelve, his whole life was spent for God with a thoroughness seldom witnessed. For at least forty years he was the main pillar of the Methodist Church at South Harwich, giving it unremitting care as well as generous pecuniary support. He was for a large part of the time superintendent of the Sunday-school, chorister, class-leader, steward, trustee and treasurer. The last four offices he held at the time of his death. No meeting of any kind seemed complete without his presence, nor was he absent from any when it was possible or prudent for him to be there. The ministers who were successively appointed to the church during this long period discovered in him a friend without a peer, and every good cause found him a most liberal benefactor. He was one of the founders and chief promoters of the Yarmouth Camp-meeting, attending it every year up to 1891. His gifts to the Missionary Society were very large in proportion to his means, and his labors in behalf of prohibition were indefatigable.

Among the personal traits which impressed all beholders may be mentioned his amiability, which nothing seemed able to shake; his affectionateness, which was intensely strong; his humbleness of mind, which led him to take what appeared to others much too low a view of his attainments and excellencies; his charity and brotherly love, which made it impossible for him to say anything evil about others; his gentleness and meekness, which were manifest in every movement; his sincerity and spirituality, which stamped themselves so deeply on his features as to affect all. In short, one might simply quote the thirteenth chapter of First Corinthians, and say to the inquirer: "If you would know what he was, read that."

The death, in October, of his wife, with whom he had spent forty-three happy years, and in constant care-taking for whom the closing period of his life was mainly passed, was a great blow to him. He seemed to rally for a while, and then suddenly slipped away to join his companion in the summer land. "He was not, for God took him." His last days were especially peaceful and triumphant. His hosts of friends, though sorely missing him, cannot wish him back. One survives, and one brother out of five, Mr. Pliny Nickerson, so well known for his great services to Methodism in Boston. The writer counts it an inspiration to have lived during these forty-three years in intimate relations with one so unselfish and intrinsically noble.

JAMES MUDGE.

Folsom. — Mrs. Elizabeth W. Folsom died in Raymond, N. H., Jan. 6, 1894, aged 75 years. Sister Folsom, with her honored husband, John Franklin Folsom, were among the founders of the M. E. Church in Raymond. She united with the church in 1848, and continued a faithful member of the same until her death. For several years past she had made her home in the family of her son, Rev. J. D. Folsom, at present the pastor of our church at Salisbury, Mass. During the summer and autumn of the last year she visited her daughters and other relatives in her old home, and became very much interested in the new church edifice then being erected in Raymond. She was prominent in the social meetings, and by her prayers and loving words, as well as by the labor of her hands, aided the cause she loved so well. Being very desirous to see the new church dedicated, she lingered among her friends till winter, when she was prostrated by a severe attack of *la grippe*, ending in pneumonia, which soon proved fatal.

Sister Folsom was a noble Christian lady, a true mother in Israel. Her sweet spirit and consistent piety were such that her testimony and prayers exerted a great influence upon all hearts. No one even for moment questioned her sincerity and her piety. She was blessed with more than an ordinary share of intelligence; was qualified both by nature and by grace for great usefulness, and it may well be said of her, "She hath done what she could." Her memory is dearly cherished here by all who knew her. "Be- ing dead she yet speaketh." Besides her son — Rev. J. D. Folsom — she leaves two daughters and many relatives, who "sorrow not as those without hope."

M. T. CILLEY.

Jewett. — It was a singular providence that removed by death, within four days, both Henry S. Jewett and his wife, Nancy M. Jewett. Bro. Jewett was born in Hanover, Me., and died in Westbrook, Jan. 7, 1894, aged 52 years. His wife died Jan. 11, aged 57 years.

They were married Nov. 21, 1862, and were particularly devoted to each other all their remaining years. United in life, they were not long separated by death. Their sickness was pneumonia. They were both converted before their union, during the great awakening in 1858, and the following year connected themselves with the Methodist Church in Westbrook. For more than a quarter of a century Brother and Sister Jewett have been prominent and active members of the church, he serving as Sunday-school superintendent, class-leader, steward and trustee. His wife proved herself a helpmeet indeed to her husband, holding herself ready for every good word and work.

They had built for themselves a beautiful home, had drawn around them a large circle of friends, and apparently had much to live for. But in His own good providence God suddenly called them from their earthly home to their

house not made with hands, eternal in the heavens.

They leave no children to mourn their sudden death, but they will be greatly missed in the community and by a bereaved church.

A. W. POTTLE.

Otis. — Paul Otis was born in Leominster, Mass., Oct. 18, 1818, and died in Nashua, N. H., Jan. 4, 1894.

When sixteen years of age he came to Worcester, Mass. He was here converted and joined the first Methodist Episcopal Church erected in that city, and was at once a very zealous worker for the cause of Methodism. Bro. Otis came to Nashua in 1852, and has been connected with its business interests and public affairs more or less ever since.

In October, 1840, he joined hands for life with Laura M. Knight, who has been a faithful companion all through the journey and today mourns the loss of the staff of fifty-three years. Five children have blessed this Christian home — four sons and one daughter — who are now in middle life and bearing its responsibilities. The celebration of the golden wedding of Brother and Sister Otis three years ago was a very pleasant affair.

Bro. Otis has held many responsible positions in the church. He was Sunday-school superintendent in the old Lowell St. Church, and has since for many years been one of the most successful class-leaders of the Main St. Church, and many are among the saved today because of his fervent exhortations and wise counsels. He loved the peculiar services of Methodism, such as the love-feast and class-meeting, and attended the last love-feast preceding his departure. Those who heard his earnest prayer and thrilling exhortation will not soon forget them. He was a member of the I. O. O. F., and much beloved by his brethren. Bro. Otis was generous, kind-hearted and affectionate toward his family, and always ready to do his share toward the support of the institutions of the church.

The entire church and congregation mourn the loss of our dear brother. Only a few of the older brethren of the church are left. May the mantle of this faithful worker in Zion fall upon the young men of the church, so that loss may not come to the cause!

He died triumphantly. When the pastor spoke to him, as he neared the last hour, referring to the fact that he would meet him in heaven, he replied: "Of course we will meet there." He has the start of some of us a little, that is all. May God grant His comforting grace to the afflicted widow and children, and bless this bereavement to the spiritual good of the church!

C. W. ROWLEY.

Han. — First Church, Newport, R. I., has parted with eleven of its members in less than ten months. Among them were William Allan and his wife, Jane R. Allan. They had been interested in the church a full half-century. Though a great sufferer, and unable to walk for about twenty-five years, Mrs. Allan still attended public worship, being brought in and carried out in her chair by her husband or sons. She was a woman of great fortitude and cheerfulness and faith. Both loved the church and gave many practical proofs of their love. Both were sick at the same time. He died Jan. 4, 1894, aged 69. Eleven days later Mrs. Allan entered into rest, aged 66 years. E. C. B.

Keeney. — Timothy Keeney was born in Manchester, Conn., Oct. 4, 1802, and died in the same town, Jan. 7, 1894, from the effects of a fall on Dec. 11, 1893.

He died well with the circumstances of his early life. On attaining his majority he became manager of a paper mill at Pleasant Valley, Conn. In 1850 he, with Jas. B. Wood and others, formed the Keeney & Wood Manufacturing Company, with which Bro. Keeney was connected during the remainder of his active business life. He represented the town of Manchester in the legislature of 1848. He was a thorough business man, in all respects a leader in the town's interest. His aggressive force was suggested by his quick, decisive and terse statements. His influence was propulsive. He lacked superciliousness. He was a stanch teetotaler and his utterances on the temperance question were not uncertain. He never compromised wrong. He was genial, courteous, a thorough gentleman. He had a fine, manly presence, and wise generalship. Converted at sixteen, he maintained his Christian integrity for seventy-six years, a member in the M. E. Church. In 1842-'43 he was teacher of a Sunday-school, Bible class, which in those days met at the Old Centre Methodist Church, and was always greatly interested in young people, many of whom gathered at his home on his 90th birthday, Oct. 4, 1892, to enjoy a pleasant evening with him. April 18, 1861, several members of the above society formed a new Methodist Church at North Manchester, with the late Rev. Geo. W. Brewster as its first pastor, who was grandly assisted by Bro. Keeney and Jas. B. Wood, Edward Hibbard, Wm. McNall and others, in erecting a house of worship, which was dedicated Oct. 15, 1861. After the business of the day Bro. Keeney often traveled miles soliciting subscriptions with which to build the church still in use. He had financial genius. His faithfulness, diligence, and self-sacrifice as a member of the official board since 1851 often occasioned the most favorable comment. He had a mind to work. He considered no duty small and no sacrifice great. He had a delicately chiseled, benevolent face, and was a cheerful as well as a munificent giver. Up to his eighty-ninth birthday he was a regular attendant at church and daily conducted family worship until disabled by the accident which caused his death.

A valued and honored brother, the oldest Methodist in town, has been crowned with glory at God's right hand. "Mark the perfect man and behold the upright, for the end of that man is peace." Timothy Keeney was first married to Miss Mattha Payn, of Wethersfield, Conn. Miss Sophronia Buckland, of Manchester, was his second wife. Miss Elizabeth J. Warner, of South Windsor, Conn., his third wife, survives him. JAMES TREGASKIS.

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DATE OF PAYMENTS.

Review of the Week.

Tuesday, February 20.

- Lawyers making a desperate fight to save McKane from prison.
- Emperor William returns Prince Bismarck's call, and dines with him.
- The police in France make raids on anarchist haunts and arrest great numbers of them.
- The French shell a town near Timbuctoo, and kill 100 natives.
- Another day of filibustering against the Bland bill in the House.
- Twelve anarchists being tried in secret in Vienna.

Wednesday, February 21.

- A delegation of the unemployed of this city march to the State House; a conference held with Gov. Greenhalge; incendiary speeches by their leaders; the mob ejected by the police.
- Two more bomb outrages in Paris.
- The League of American Wheelmen votes to exclude Negroes from membership.
- Hawaiian matters before the Senate; no quorum in the House to consider the Bland bill.
- The attorney general decides that silver certificates are not "lawful money," strictly speaking.
- Radical reforms in college sports proposed by President Eliot of Harvard.
- The New England Congress of the Salvation Army opens in this city.
- Death, in Genoa, of E. C. Sivori, the only pupil of Paganini, and one of the most eminent violinists of the world.
- The Court of Claims makes awards in forty-two of the French Spoliation claims.
- Cornell sophomores almost strangle the freshmen at their banquet by releasing chlorine gas.
- Mr. Gladstone announced that, the Lords having nullified the Employers' Liability bill by their amendments, the government will abandon it.

Thursday, February 22.

- Arrival in New York of the officers and the crew of the wrecked "Kearsarge."
- Arrest of Erastus Wiman, of New York, charged with embezzlements and forgeries to the amount of \$229,000.
- Complete settlement of Gov. McKinley's financial affairs.
- Street parade and mass meeting of the Salvationists, in this city.
- The Massachusetts legislature to consider the question of employing the unemployed on public works.
- The Municipal League of this city becomes a permanent organization.
- Congressional committees of both houses listen to the woman suffragists.
- Galusha A. Grow, of Pennsylvania, elected congressman-at-large from that State by a plurality of over 160,000.
- Three Tufts students expelled and twenty put on probation.
- No quorum in the House; the Hawaiian matter under debate in the Senate.

Friday, February 23.

- M. Zola again defeated for the French Academy.
- Anarchists in Paris cause terror; many arrests made.
- A gift of \$100,750 received by Bishop Hurst for endowing a chair of history in the American University in Washington.
- The will of the late Gen. Hincks contains a bequest of \$5,000 to Radcliffe College, for the purchase of books.
- Tumultuous scene in the House, ending in adjournment without action on the Bland bill; Washington's farewell address read in the Senate.
- Dr. Greer's Loan Office in New York to be enlarged and put on a legal basis, under the name of the Provident Loan Association; Cornelius Vanderbilt, with others, behind the scheme.
- Sandow, the strong man, hypnotized in New York by way of experiment.
- The observance of Washington's Birthday almost universal.

Saturday, February 25.

- Silver drops to less than 60 cents an ounce; intrinsic value of our silver dollar, only 46.21 cents.
- Six cases of small-pox on board the U. S. S. "Concord," at Yokohama.
- W. W. Astor subscribes \$10,000 to the fund for the relief of the unemployed in New York.
- The Sultan of Morocco makes a satisfactory settlement with Spain for the Rifian outbreak.
- The Stony Creek granite strike in Connecticut, which has lasted fourteen months — the longest and hardest labor fight in that State — settled.
- Another stormy, fruitless day in the House; Mr. Bland gets angry, and is hissed.
- The House of Lords accepts some of the amendments which the Commons had restored.
- Congressman Grow's plurality is now over 152,000.

Monday, February 26.

- End of the Nicaragua-Honduras war; the Nicaraguans capture the capital of Honduras.
- Mr. Wilson, framer of the Tariff bill, seriously ill in Mexico with typhoid fever.
- Prendergast, the assassin of Mayor Harrison of Chicago, sentenced to be hanged on March 23.
- A party of British sailors ambushed by the slave-dealers on the west coast of Africa whom they proposed to attack, and several of their number killed.
- Erastus Wiman secures bail.
- Death, in New York, of Norman L. Munro, the publisher.
- Forty-two anarchists and socialists to be tried for plotting a revolution in Italy.

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from March 1 to Oct. 1. In response to a general demand, the "\$1 Trial Offer" will be continued through the month of March. New subscribers can secure the paper for seven months for

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During these seven months many of the attractive features promised in our Prospectus for 1894 will be published.

The series of "Methodism in the Great Cities" is now being published. That of "Makers of New England Methodism" is prepared in part, and will appear during the next six months. The six historical articles, "Magnifying the Seats of the Annual Conference Sessions," which are illustrated, will appear before the first of April. The first of the "Round Table Conferences" has been printed, and the next, on "The Six Best Books, and Why?" is all ready.

In March we publish two Special Numbers: in the issue of the 14th we celebrate the anniversary of the 90th birthday of that unique Prohibition hero, HON. NEAL DOW. In that of March 21 we observe the Silver Anniversary of the W. F. M. S.

In the month of April we shall give full abstract reports of the sessions of our patronizing Conferences. During this month the fifth anniversary of the death of REV. DR. BRADFORD K. PEIRCE, the lamented editor of this paper, will be appropriately observed.

We are now publishing DR. MARK TRAPTON'S remarkable series on "The Men whom I have Heard in Congress, on the Platform, and in the Pulpit."

REV. S. A. STEEL, D. D., of Nashville, Tenn., will act as special reporter for our columns for the next General Conference of the Methodist Episcopal Church, South, which convenes at Memphis, Tenn., in May.

In June we intend to present the special issue

promised upon that model Christian layman, patriot and temperance advocate, GEN. CLINTON B. FISK. A Symposium on "The New Reformation," in answer to the inquiry, "Shall the Sermon on the Mount be Literally Interpreted and Applied?" in which leading representatives of all the denominations have part, is all ready for our columns.

We have on hand and awaiting space, BISHOP FITZGERALD on "Prohibition," and EDITOR E. E. HOWE, of the *Christian Advocate*, Nashville, on "Some Candid Reasons why the Methodist Episcopal Church, South, should Direct the Entire White Work of the South," and DR. W. V. TUDOR, of Richmond, Va., "Genuine Fraternity Cultivated."

These contributions, with others equally able and attractive that we cannot take the space to mention, with editorial treatment of current topics, will make our paper during the next seven months especially valuable and interesting. We are, therefore, anxious that ZION'S HERALD be tested by our families by personal examination and scrutiny. To this end it is offered until October next for

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This proposition will be open only until the 1st of April. Will our ministers and all readers advise their congregations and friends that the paper can be secured on trial for seven months for

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Address, with one dollar enclosed, should be sent at once to the publisher, A. S. Weed, 36 Bromfield St., Boston.

Joseph Cook's Monday Lecture.

VI.

M R. COOK'S final lecture in the course on Monday was the best — a sort of ringing blast of his trumpet which has been heard in Boston for nineteen winters. He had three topics in the Prelude. The dangers of

Socialism

have appeared even in Boston. The discontented elements of the city were led to the State House by Mr. Swift, a graduate of Amherst and a student of Johns Hopkins, for the purpose of intimidation. When such things happen, it is well to know what principles lie back of these acts. The views of the leaders are socialistic. They wish to re-organize the State on a new basis, and make an equal distribution of property without compensation to the owners. The title of one of their books is, "Is it Right to Rob Robbers?" The robber is the capitalist, and the book teaches that it is right to take his property to feed the poor. The literature they issue favors not only the distribution of property, but secularization of education, excluding the Bible, God, and our common morality from the schoolroom. Such teachings are dangerous not only to the State, but to the honest laborer as well. The State has a heart for the deserving poor and for honest labor; the State has no design of feeding a

pauper class who are able to labor. It is not its business to provide work for the working class save in exigencies. The State believes in self-help, and designs to help no man who will not help himself. In ordinary times it is his duty to find labor as well as to perform it. Massachusetts bestows charity, though not under a threat.

The Salvation Army

seems to be needed to free us from the starvation army. The Army has done a noble work in the lower tier of society. They have used large amounts of money and used it in a careful way. The leaders deserve our good-will and encouragement. If they have some things not agreeable to refined people, we must rejoice that they reach a large class which the churches had left untouched.

Mr. Cook called attention to the

Temperance Prizes

offered by the World's Fair. The hand operating these prizes is that of Mary H. Hunt, who has secured provision for scientific instruction on temperance in 38 of the 44 States of the Union.

The subject of the Lecture was

The Conquering Cross.

The lecturer opened with a reference to President Warren's article on a parliament of religion in Japan to find a perfect religion. The perfect religion must have a perfect God, a perfect law, and a method of bringing sinful man to a sinless God. There must be a mediatorial scheme. And all this is found in our Bible. Hence the harmony of religions ultimately attained must contain the elements found in Christianity.

The scheme of redemption has received multi-form interpretations, resulting in various theories of the Atonement. There is the mystical theory, the moral and the governmental. The objections against the latter have never been valid. The claim made that orthodox men hold that Christ suffered the penalty of the law, was never true. Personal guilt is not transferable; another cannot suffer the punishment, though he may suffer chastisement, as illustrated in the Locrian lawgiver.

These various theories of the Atonement are only so many rays from the great sun of the moral universe. No one of them contains the whole truth, and even all combined would not be the whole. In the Bible alone are all the rays gathered as in the central sun. Give us the Biblical view of the great redemption, with its many colors all blending in the clear Gospel light. This must be the ultimate faith of the world. The Cross must eventually conquer, as the Cross contains what the human soul demands as a remedy for guilt and a basis for settled and ultimate peace.

In concluding, Mr. Cook referred to some of the great moments in the Parliament of Religions. He was invited by the audience to give his 20th course of lectures next winter. In reply to the vote, he expressed the pleasure it would give him to comply with the request, if in America. An invitation from Australia might take him out of the country about that time. In any case, he hoped the managers of the Lectureship would provide lecturers for another season. Mr. Cook was roundly cheered at the close.

Many good housekeepers are annoyed at the burnt edges of pudding dishes and scalloped dishes when placed on the table from the oven, but the new London device, advertised elsewhere in this issue by Jones, McDuffee & Stratton, is effective, and has the approval of thousands who have tried it.

DURING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is NOW that the great strength and purity of the ROYAL stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

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